

PROPHECY AND PHILOSOPHY

GLOSSARY OF TERMS

A	3
B	5
C	7
D	12
E	14
F	15
G	16
H	17
I	19
J	22
K	22
L	23
M	24
N	27
O	27
P	29
Q-R	38
S	40
T	42
U	44
V	45
W	46
X-Z	48
INDEX OF TERMS	49

*

: The purpose of single quotes () is to designate the elusiveness and yet importance and possibility of communicating the refinement and subtlety of persons being simultaneously the same person and not the same person as exemplified in these investigations of the nature of personhood in worldhood.

- : The necessity for hyphenating (-) words and phrases through philosophically prophetic writings is a signal to those envisioning the multidimensional-ecstatic-spatio-temporality here to avoid dualistic mental images.

A

Abstract Speculation : Conclusions persons reach about what is involved in their pre-mortal and post-mortal personhood as well as abstract speculations about their personhood in their worldhood (mortality), and which are not founded in memory of their personal existence (experiences); and consequently always contain distortions of understanding as to who they essentially are.

Ambiguity (Realms of) : Prophetic biology envisions in philosophical prophecy personal Reality to-Be essentially symbiotic; that is, persons in Reality Are- in -each-other, together, biologically. This is obviously not the view of ordinary everyday common sense and scientific biology and traditional philosophy; which conclude that each person is only one person existing as entities in groups (families, clans, communities, states, nations) and as subservient to Being in itself. But what is typically overlooked in these conclusions is the fact that both individual and group existence places persons in situations on the boundary overlapping the world (groups) and personal and individual existence in the world ; and thus Are realms of ambiguity . Even Being-in realms of ambiguity at times , persons Are such that they are always in situations in which they always in their personal existence embody faculties of apprehending in various ways, including some being philosophical or philosophically prophetic, their very own personal possibilities for discovering ways for personal growth and for expressing their ways of Being-themselves essentially, conducive to their participation in the creation of their lives and that of others in personal appropriation.

Annihilation : When a person s creation is taken to be or even to begin as simply a present-at-hand was born (*ex nihilo*), was brought into being , his being-lost in the falleness of this everyday present-at-hand comportment toward his creation turns out to be rather a spiritual annihilation (a losing) of his own essential- ecstatic -temporality-in-which-he-is able authentically to come to himself as to who he himself essentially is. The ontological essence of personal existence the who-he-is-ness is lost in present-at-hand orientation. In being-lost in the present-at-hand persons have fallen-away from who they essentially are especially into a present-at-hand *contingency*. In losing the ecstasy of their own personal existential temporality, then, persons lose their bearings in understanding the meanings in and significance of their own personal creation and annihilation. In the confusion of losing their bearings , that which their creation is presumed to consist of turns out to be a spiritual annihilation of themselves; which is a fleeing from themselves as to who they themselves essentially are; which is a fleeing to a comporting toward themselves as a to have been created by and at birth . Man is annihilated existentially to the extent that he is lost (being-losing) in the falleness of the they of everydayness and in all forms of contingency. He is created existentially to the extent that he is being-found (being-finding) in his own essential ways of being-himself in himself and others personally. Personal existence is in the possibilities both of being lost (annihilated spiritually) and being found (being-in-creation).

Anger : Anger is an urge in to annihilation and is a desolating sickness whose soul- static , frequently accompanied by the impoverishment of fearing and jealousy and nausea and vengeance , so covers the primordial soul-song of the Urge to create and procreate that it is not then heard. Whenever and to the extent that persons are angry or provoke others to anger this urge in to annihilation kills them. To reverse this desolating sickness is to-be-come creators. This reversal involves the primordial pain of examining and re-examining tables of value which tend to foster anger, whether subtle or overt, whether realized or not, until its annihilating affect is clearly discerned and until it is replaced by their primordial Will, expressing itself as urge to power to create and procreate.

Anxiety : Anxiety is characterized by the fact that what threatens is nowhere . This nowhere, however, does not signify *nothing* in some sense of absolute non-being . It is already there as a threat and yet nothing present-at-hand. Its nothingness is both an indefiniteness and a lostness in the falleness of the they. Ontologically, this nothing is a being-in-the-world in the face of whose indefiniteness in the lostness of its falleness in the they persons are ontologically anxious. This anxiety, then, does not point to some sort of absolute nothingness . It rather both points to the anxiety of the indefiniteness of being-in-the-

world and at the same time opens up Men's (*Dasein*'s) possibilities of understanding their own authentic potentialities for being themselves essentially in the world which individualizes them for their ownmost possibilities which they themselves are.

Apocalypse : Post-classical apocalypse is unusual and unexpected and in such a new prophetic genre that Care-ful elaboration of it is advisable. It is not essentially a subjective seeing of events. Yet it is a vision-Apocalypse. This apocalypse is a vision envisioning the meanings in and significance of the events in the essence of personally existing in its essential rhythms and attunements and appropriations. This envisioning is en-visioning apocalypse; the way-places of persons in their cosmos-aeon existence, in their varying ways of existing. This apocalypse is the unconcealment and revealment of what *is*; and as such does not proceed along those lines persons typically proceed along in their search for truth as the mark of some correct proposition made by a human subject in respect to an object and which then in some way or other, precisely how we do not know counts as true. This apocalypse is rather the revelation of what *is*, a revelation through which something overt comes into force.

Appreciation : A key factor toward and for persons enjoying their own personally enlivening fulfillments next dimensionally is finding and dwelling in in-depth Appreciation for their very own possibilities to find and dwell in Being-themselves essentially. To find and dwell in one's very own personally fulfilling Appreciation is for persons to become aware of and enjoy their very own blessings, their very own Really Enjoying their lives; Appreciation-awareness of their Rest from Fear, Jealousy, Poverty, Illness, Ignorance, Nausea, Vengeance and Depression. Appreciation Power is manifest whenever and to the extent that persons are Becoming enabled, in divine light, to Really Realize their finding and dwelling in and fulfilling and Really Enjoying each of their own ways for Being-themselves together.

Apprehend : To apprehend is to Be adequately identified as to who they themselves Really Are.

Appropriation : Appropriation in the most appropriate gathering of persons from their being scattered and lost away from who they *essentially* Are is that which is most authentically individualized and grouped together and universalized in those combinations of personal existence which are most appropriate; it is the appropriation of the most appropriate boundaries in personal existence; it is the maturing of the process of persons most appropriately identifying and Being-in their most appropriate combinations of personal existence. The appropriation and appropriating the appropriateness of what is appropriately present is the *presencing and allowing to be present personally of the essential nature and character of persons*. To appropriate is to makes one's own through personally envisioning the essence of (persons).

Atmospheric Influences : Perditional atmospheric influences are stimulated by unseen demonic hosts who are themselves influenced and brain washed and are under the highly persuasive im-pulses of the old serpent, who is far more *subtle* in his deviousness than any beast of the field.

Attacking Oneself : Persons often attack themselves with anger, frustration, anxiety, impatience, and other forms of personal violence when they can't control persons or situations.

Autocentricity : Autocentricity is *overdoing* needs and wants and desires for gathering things and people to themselves.

B

Bearing Sins Metamorphically : Bearing Sin Metamorphically is at first a storing existentially in ones own self ones own personal records of their very own sins; then a coping with sin both for ones own self and others together, in divine light. Bearing Sin Metamorphically involves persons and arche-priests adequately identifying and understanding the Real nature of sins persons bear within themselves as their own personal record-embodiment of their sins; as possible creation-medium through which their Real-participation in the creation of their lives may then adequately and appropriately proceed, in divine enLightenment. This redemption-creation necessarily involves their very own metamorphosis through stages of Being-involved in their preclassical conceptions of being-themselves and various stages of prophesy, prophesying their nature and destiny. Some may arise (resurrect) in to comprehendingly living-in their very own value in always metamorphosing their Real sins in to their very own eternally recurring of always refreshingly (re)creating their very own Be-coming alive (birth-death-resurrection) through their very own comprehendingly living - in their very own participating in their very own creation-death of their sins, in divine light.

Being and Becoming : Persons being and becoming themselves are the essentiality of persons ways of always

Prophetic Hope, 36
Prophetic Love, 36
Prophetic Ontology, 37
Prophetic Sociology, 37
Prophetic Theology, 37
Providential, 38
Proximal, 38
Pure in Heart, 38
Radiance, 38
Reality, 38
Repentance, 38
Reserved, 39
Response, 39
Rest, 39
Resurrection, 39
Revolving Instinct and Intelligence, 39
Rhythms and Attunement, 40
Robotization, 39
Sacrifice, 40
Scattering and Gathering, 40
Second Coming of Christ (signs of), 41
Seeing, 41
Self, Selfhood, 41
Self-perception, 41
Self-subsistence, 41
Serene, 41
Serenification, 41
Significance, 42
Signs (of life and death), 42
Sin, 42
Speculation, 42
Starting With Oneself First, 42
Subjectivity, 42
Substance, 42
Temples, 43
Thanc, 43
Therapy, 43
They, 43
Thinking, 43
Thrownness, 43
Transcending-Subjectivity-Objectivity, 43
Transfiguration, 43
Tree of Life, 44
Truth, 44
Twoness, 44
Universal Church, 44
Universality, 45
Vanity, 45
Veils, 45
Vengeance, 45
Violence, subtle, 45
Virtue, 46
Voice of Conscience, 46
Wars In Heaven, 46
Wedges of Enmity, 47
Well-Being, 47
Will, 47
World, 47
Worldhood, 47
Worldly Security, 48
Zion, City of, 48

Matrix, 25
Memory, 25
Metamorphose, 25
Metaphysics, 26
Millennial Literature, 26
Millennium (signs of), 26
Miracle, 26
Misdirected Concern, 26
Mood, 26
Multidimensionality, 27
Mystery, 27
Nausea, 27
Next-Dimensional Man, 27
Not-being (Not-ness, Not-yet-being), 27
Objectivity, 28
Old Serpent, 28
Oneness, 28
Oneness, Twoness, Manyness, 28
Ontical, 28
Ontological Prayer, 28
Ontology, 28
Opacity, 28
Outside, 28
Overt/Overness, 29
Patience Power, 29
Pentecost, Day of, 29
Person, 29
Personal Existence, 29
Personal Ontology, 29
Personal Radiance, 30
Personal Time and Space, 30
Personhood (in-worldhood), 30
Phenomena (Phenomenology), 30
Philosophy, 31
Poesy, 31
Possibility, 31
Postclassical Prophecy, 31
Potentiality, 32
Power Over Others, 32
Powers of Darkness, 32
Prayer, 32
Preclassical Prophecy, 32
Presence, 33
Presencing, 33
Present-at-hand, 33
Pride, 33
Priesthood, 33
Primordial, 33
Primordial Self, 33
Problematical, 33
Promiscuity, 34
Prophecy, 34
Prophecy and Philosophy, 34
Prophetic Anthropology, 34
Prophetic Archeoteleology (Archeo-Teleology), 34
Prophetic Biology, 35
Prophetic Discernment, 35
Prophetic Ecclesiology, 35
Prophetic Epistemology, 35
Prophetic Faith, 36
Prophetic Hierontology, 36

being themselves in God and each other in their personal potentiality and notness .

Being-alone : Realizations of one's own always characteristic ways of being himself in the contrast and reciprocity and likeness of being-with-and-in-each-other-personally-of-God-and-each-other.

Being-in-one-another-personally : Personal existence is being-in-oneself-and-others-personally-in-one's-own-ways-of-being-himself-essentially. A basic problem of understanding the ontological situation of being in-oneself-and-others-personally is the problem of seeing the ontological difference between this being-in and the being-in of a present-at-hand-(spatial)-being-in. By present-at-hand-being-in is meant the relationship of being which is a relationship of contingency which two entities extended in space have to each other. The water as being-in the glass is contingent to the glass for this being-in. As a personal existential, being-in-oneself-and-others-personally is not essentially the (or essentially like the) being-present-at-hand together of Things that occur. Persons are not impersonal entities side-by-side each other who then (somehow) personally come into each other as entities contingently present-at-hand. Persons are already always in-one-another (and in-entities) existentially, i.e., in terms of a personal in-ness which (who) is not essentially present-at-hand. This personal-being-in-oneself-and-others is a sameness and, at the same time (ecstatically), a difference of being in the sense of each person being-himself-in-his-own-essential-ways-of-being-himself-in-each-other as circumspectively concerned care.

Being-there : In personal existence and when Being-in creation, a person finds and so understands in one way or another his own possibilities as grounded in his own Being-possibility. The circularity of this personal phenomenon of one's being-there in his own possibilities essentially and finding himself there, in contrast to only the linear-sequentiality of just being placed there, affirms the noncontingent essential personal being-there as his own possibilities which (who) he is since he circularly and continually points to himself and comes back and forth into and out of himself as finding himself in and as his own possibilities, around and about himself.

Birth : The creation of Understood existentially, birth is not something past in the sense of something present-at-hand which is no longer present-at-hand. A person is his own birth as *having-been* born, and is his own stretching along between birth and death in care. As such, he is the possibility of comporting himself toward his birth as his own personal possibilities in care. In essentially being his own connectedness in stretching along between his own birth and death, it is possible for a person to *pull himself together* from the dispersion and disconnectedness of being lost in the fallenness of the they in such a way that he may comport himself toward his birth as being his own, i.e., he may bring himself to himself. In the fateful repetition of the possibilities of his *having been born*, a person brings himself back immediately that is to say, in a way that is temporally ecstatic to who he is as *having been*. When his heritage is thus handed down to himself, birth is caught up into his existence in coming to the possibilities of his birth (while he may at the same time be coming back from the possibilities of his death) so that, as personally existing, he may accept the thrownness of his being-there in such a way that he is free from trying to establish the meaning and significance of his personal existence on the basis of a birth which was present-at-hand.

Body (physical) : As a physiological prelude to life it provides a *matrix* in and through which the creation of life *may possibly* take place, which can only occur with the insertion, which is in Reality an *emergence*, into this *matrix* in persons of their very own *personal* memory and conscience in their own *personal* Care.

Boundarying : Appropriate boundaries are veils. Appropriately boundarying personal existence personally includes the possibility of a person's authentically distinguishing himself in his own essential ways of being himself from the inauthenticity of simply existing in the lostness of the fallenness of the they .

C

Call of Conscience : (see Voice of Conscience)

Care : Man is an entity for which, in his being, his ownmost potentiality-for-being is an issue. Man's transformation into that which he can be in being-free for his ownmost possibilities (projection) is accomplished in care. With equal primordiality, care determines what is basically specific in each man. Care is resolute. Care is that in which persons can and do become open and bright and clear, in and for themselves and each other. Care is that in which it is possible for persons to have factual attitudes and be in factual situations of willing and wishing, urge and addiction, concern and solicitude, possibilities and potentialities, circumspective deliberation, the call of conscience, the possibility of being-guilty, resolute anticipation of ends, understanding, states of mind, and discourse with each other. All of these attitudes and situations presuppose care. It is a common denominator of existence from which all spring and take

their character. Each is of the nature of care and suggests its nature and participates in its nature. Care is the ontological constitution of a person's self-constancy. Aspects of personal Care are self-perception, Being-in one's own calling, personal self-subsistence and Being one's own personal conscience. Self-perception in personal existence is disclosed in Care as the voice of conscience. The eternal, divine nature of man is Care. Care is the personal primordial intelligence, or light of truth, of who each person essentially is in the central core of his being. Care is always and eternally manifest as one's own characteristic spirit and way of being himself. Care underlies each person's own personal style, tastes, preferences, and way of being himself. Every personal action, desire, interest, hope, concern, and thought arises out of Care. Each person is in his or her existence in his or her own Care in a variety of ways that are both creative and destructive. It is appropriate for persons to operate in their own care always no matter what the outcome. It is in this process that persons are enabled to know themselves and their own personally creative ways of life.

Center(Nucleus) : The possibility for focusing on the meaning and significance of the Center(Nucleus) of personal life began to develop in the 19th century with Kierkegaard and Nietzsche and reached in-depth profundity with Nietzsche, Heidegger and Marcel, somewhat loosely connected with the philosophical development referred to as existentialism, since there is a wide variety of philosophies and philosophers who have been lumped together by many who have used this term in histories of philosophy. For instance, the themes and conclusions with regard to the nature of man in the philosophy of Sarte approximate in many ways opposite positions to those of Nietzsche, Heidegger and Marcel. Their philosophy may be referred to as *phenomenology*, though Heidegger is the one who makes the most prominent use of the term in his philosophy.

Christ : Christ is an aeonic salvation-bridge. As such, he is an aeonic-cosmic embodying of bearing and thus holding in blood-flow suspension the destruction effects of sin while simultaneously (ecstatically) *always* awaiting patiently for enmity to be enabled to be put under his feet, while enthroned on the right hand of God cosmo-aeonically. This redemption-suspension *always embodies dissipation-possibility for ex-changing the deadening residue of sin for Real enlivening-life-light through creation-fusion of persons in to Divine metabolism*. He who is preeminent archepriest (God)(Christ) as anointed in the heavenly-earthly encycling life-light-blood found His way into this *attunement* through purifying His own flesh-conscience toward and in to Being enabled to bear himself and others away from flesh-death in to life-blood nourishment of Being-holy-alive. The Epistle to the Hebrews confirms that every High Priest, in the similitude of and Being-in Christ, offers these gifts and sacrifices for sin, and for bearing them away from flesh-death in to Being-holy-alive.

Church (of Christ; of the Firstborn) : For man so far church is the organization and concentration of the sick, and a kind of provisional sequestration, supposing and enacting themselves to be healthy, but contextually sick as an ecclesial concentration on one side, as contrasted with the developing next-dimensional man on the other side a kind of provisional sequestration of the sounder and more fully achieved on the other; in short, the opening up of a chasm between sickness and health. For next-dimensional man church is Founded in next-dimensional-ecclesial-soul-love-song callings; in which ecclesial-families gather-together as personally fulfilling response and self-perception developing continually in to personal response in to Real-esthetic-ecclesial personal-creation-and-fulfillment callings. These callings ARE-cosmically-Real since they only come in to BEing through their very own Real-primordial-soul-love-songs, as their Real-call- of -conscience. The Body of Christ is ecclesiological. Ephesians, when you heard the message we brought to you, the good news of your salvation, and had believed it, you became *incorporate* (embodied) in Christ and received the seal of the promised Holy Spirit. The all-glorious Father put everything in the gentle hands of Christ and

called in to Him to be supreme head to His *ecclesia*, which is His Body, and as such holds within it the fullness of His Being. The Body of Christ, ecclesiologically embodies many limbs and organs. Some are apostles, some prophets, some evangelists, some pastors, some teachers. All are involved in building up the body of Christ; so we shall evermore fully grow up into Christ. He is the head, and on Him the whole body depends. Bonded and knit together by every constituent joint, the whole frame (body) grows through the presence and activity of each part, and builds itself up in love for each and all together.

City of Enoch : See Zion, City of .

Classical Prophecy : Classical prophecy is of the eighth to sixth centuries B.C. and differs from its precursors in its ethical dimension, showing a far deeper concern for social justice than does the preclassical prophecy of its predecessors. Classical prophecy adds the insight that war, especially the divine war, is the piercing of the pride and the dismantling of the unfaithful city in preparation for and to the accomplishment of its appropriate reconstitution as a habitation of justice, peace, and joy. Classical prophetic theology is rare and unusual. Its transcending-subjective-objective vision is a poetic-prophetic envisioning of the divine glory filling the whole earth, but the people are dwindling away unaware for their ears are too heavy and drowsy and their eyes wander too much and are too proud and their feelings are too dull to behold the divine glory. Divine creative activity is not spoken of as a bringing man into being. Divine creativity is always the bringing into being of the gathering

Equiprimordially, 15
Eros, 15
Essence, 15
Essential, 15
Ex nihilo, 15
Existence, 15
Existential, 15
Facticity, 15
Fasting, 16
Freedom (Personal Freedom), 16
Garments of Protection, 16
Genealogy, 16
Glory, 16
God (-ness), 16
Grace, 17
Greater Self, 17
Gushy Sentimentality, 17
Hardness of Heart, 17
Hearing, 17
Heaven, 18
Heaven/Earth Fusion, 18
Hellenistic Christianity, 18
Hierontology, 18
Holy Spirit, 18
Holy Spirit of Intercession, 18
Home, 18
Homelessness, 18
Hope, 19
Hosts of Darkness, 19
Humaneness, 19
Humility, 19
Idealism, 19
Idle Talk, 19
Idolatry, 20
Illuminating, 20
Impersonal, 20
In(-Being)/Inness, 20
Influx, 21
Inhumanity, 21
Inquiry, Spirit of, 21
Instinct, 21
Institutionalization, 21
Intelligence, 22
Intersubjectivity, 22
Intra nihilo, 22
Is, 22
Jealousy, 22
Joy, Joyous, 22
Justice, 22
Kingdom of God (Heaven), 22
Knowable Mystery, 22
Letting Be of What Is, 23
Life (Situations in Life), 23
Logos, 23
Lost and Fallenness, 23
Love, 24
Lust, 24
Man (Persons), 24
Man-so-far, 24
Manyness, 24
Mapping and Logging, 24

INDEX OF TERMS

Abstract Speculation, 3
Ambiguity (Realms of), 3
Anger, 4
Annihilation, 3
Anxiety, 4
Apocalypse, 4
Appreciation, 4
Apprehend, 5
Appropriation, 5
Atmospheric Influences, 5
Attacking Oneself, 5
Autocentricity, 5
Bearing Sins Metamorphically, 5
Being and Becoming, 5
Being-alone, 5
Being-in-one-another-personally, 5
Being-there, 6
Birth, 6
Body (physical), 6
Boundary, 6
Call of Conscience, 7
Care, 7
Center (Nucleus), 7
Christ, 7
Church (of Christ), 8
City of Enoch, 8
Classical Prophecy, 8
Coesse, 8
Concealment, 9
Conscience, 9
Constancy, 9
Contingent, 9
Cosmic Genetic Genealogy, 10
Cosmic Redeemer, 10
Cosmos, 10
Councils In Heaven, 10
Covetousness, 10
Creation, 10, 11
Creation Ex Nihilo, 11
Creative Fidelity, 11
Creative Hope, 11
Creative Kingdom, 11
Crisis, 11
Culture, 11
Curiosity (Everyday), 12
Dasein, 12
Death, 12
Destructive Kingdom, 12
Divine Light (Enlightenment), 13
Divine Serene Reserved, 13
Dualism, 13
Ecclesiology, 14
Ecstatic, 14
Ecstatic-Spatio-Temporality, 14
Egocentricity, 14
Energy, 14
Envisioning, 14

together of the sons and daughters of God and Israel from their darkness into his light which then brings forth their light.

Coesse : The Latin word meaning being together in genuine intimacy, coesse means being-in-each-other in Real intimacy . I must somehow make room for the other in myself; which is making myself available to that person. A personal presence Being-in-another is a kind of *influx*, which means that to the extent that I receive him as a personal presence I am unable to treat him as if he were merely placed in front of me as a photo of him placed on my shelf. Between him and me there arises a relationship in which he is within me as I sense within me himself and his own personal characteristics of his essential and existential ways of life and Being.

Concealment : In being-lost proximally and for the most part from who they essentially are, persons overlook themselves as a revelation of who they themselves essentially are in their own creation and existence and annihilation , and so attempt to find them outside of themselves in looking for that present at-hand reality to which their creation is contingent , and so come to know what their creation is and how it came about. So they come to flee from themselves to come to know what their creation is. This fleeing from themselves to come to know what their creation is is an evasion which conceals; conceals from himself who one essentially is in the creation and annihilation of his own ways of being himself essentially. Proximally, and for the most part, men in their fallenness, are fallen away from their destiny of being themselves in their own most appropriate ways. When and to the extent that persons are fallen away from the essential character of their destiny of most appropriately being themselves in the concealing of this destiny, they are absorbed in the they and are mastered by it in ways not most appropriate to the essential rhythms and attunements of their own personal existence. Appropriation is the key which withdraws what is most fully its own from boundless unconcealment.

Conscience : Conscience is inherent in and arises out of personal Care at the heart of personal ontology. Persons are essentially an embodiment of their always Being-in their own Care. Aspects of personal Care are self-perception, Being-in one's own calling , personal self subsistence and Being one's own personal conscience. Self-perception in personal existence is disclosed in Care as the voice of conscience . Here

conscience refers primordially to the existential foundations of personal existence more than some phenomena of social conditioning and is ontologically prior to any description and classification of these experiences of conscience. The voice of conscience is one's own essential ways of Being emerging in his personal existence. These essentials of memory, conscience and Care and all of person's own ways of Being themselves essentially plateau from time to time . Conscience manifests itself as the call of care. The call of conscience has its ontological possibilities in the fact that man, in the very basis of his being, is care. Being-guilty is presupposed by the call of conscience, which is presupposed by care. Being-guilty is what provides, above all, the ontological condition for man's ability to come to owe anything in factually existing. This essential being-guilty is equiprimordially the existential condition for the possibility of the morally good and for the morally evil that is, for morality in general.

Constancy : This is not the constancy of substances present-at-hand but is rather that of being-in-care. In terms of care, the constancy of the self, rather than the supposed persistence of a subject or an object even if conceived of as far from the solidarity of corporeality gets clarified existentially. Care is the ontological constitution of a person's self-constancy. Since the ontological structure of a person as himself centers in the self-subsistence of existence in care, these phenomena are clarified in the disclosure of one's existence in care. The constancy which is a person's self-constancy is the self-subsistent *constancy* of the *potentiality* of each person's ways of being himself essentially in the personal-being-of-God-and-men- in -and- with themselves-and-each-other-essentially-in-their-existence.

Contingent : Contingency is something s (someone's) being dependent (somehow) for its (his) Reality (Being) upon some Reality (Being) outside (somehow) of itself (himself). Proximally and for the most part, persons understand themselves to be a contingent-present-at-hand existence, whether or not they are aware of this understanding . A major contingency is a person thinking who he is was determined completely by the genetics he inherited, without choosing them himself at the time and through the present-at-hand processes of his having been born; instead of being and becoming aware of the nature of the Realities in and of his personal possibilities, now dormant, of an authentic security of a person's Realities in and of his personal existence is really his own and is in-his-creation as such. Contingency is persons being unaware of their lostness and fallenness while at the same time molding themselves and each other through being stimulated by and attaching themselves to impulses and images in and outside of themselves not really appropriate to their Being-themselves as to who they themselves essentially Are. The nature of being contingent points to man existing personally only as contingent to some Reality other than, and essentially outside of, himself and in and of himself is not really Real .

Cosmic Genetic Genealogy : i.e. Michael-Adam-Abraham-Moses-Plato-Augustine-Freud-Jefferson-Lennon (et al). The participation of philosophically pivotal persons in man so far ordinary life and in Next

Dimensional Man philosophical prophecy throughout the generations of human history.

Cosmic Redeemer : The Cosmic Redeemer is eternally engaged in working toward and fulfilling *his Holy Spirit of Promise* to himself and to his Father and all mankind, *thy will be done*. The Savior inspires persons through his spirit and his prophetic and inspired apostles and disciples, *by suggesting* the ways, step by step, to whoever inquires of Him and them in a truly creative spirit of inquiry, in ontological prayer and answers thereto, as to how and what is necessary for them to do and see and hear and speak to grow spiritually enough to engage themselves in this prophetic process of seeing .

Creation : The emergence of one's own essential ways of being him self in the seeing, hearing, and speaking of response and self-perception in the transcending-subjective-objective-personal-being-in-one-an-other-of-God-and-men-in-existence. Creation is bringing order out of chaos and light out of darkness. Being Cosmic Redeemer, He never gives up his personal possibilities of Being-in his cosmic creation-of-life patience-power and his gently probing *intercessorily* into and discovering those ways in persons, however infinitely small they might be, where the creation-of-life may possibly take place .

Cosmos : The word cosmos is derived from the Greek, meaning everything or the bond of being between God and world. Kosmos is translated as world in The New Testament. Jesus is in the cosmos and the cosmos comes in -to being through him.

Councils In Heaven : The councils in heaven Are-as-having-Been-and-will-Be going on right now continually in the cosmic processes involving the creation-of-life. The agenda for the councils in heaven always involves a spectrum of participants and items all the way from very personally destructive to very personally creative to numerous considerations of matters of life and death from common sense perspectives and projects. Philosophical prophecy is infinitely and eternally involved in essencing the cosmic nature of these deliberations , revealing that in the Councils in Heaven continually and eternally taking place in ecstatic-spatio-temporality the essence of all of the deceptions of the old serpent is in and for his building kingdoms on the foundation of force and coercion , accomplished through mind control .

Covetousness : Covetousness is persons seeking to acquire the weapons for self-protection and prosperity, with whatever means are present-at-hand.

Creation : Creation is the process of persons emerging in their lives as to *who they really are*. Creation is the emergence of essence in existence. The context of this bringing forth is personhood in worldhood. Its mode is the seeing, hearing, and speaking of the transcending-subjective-objective-personal-being-in-one-another of response and self-perception in personal existence. Creation is always the bringing into being of the gathering together of the sons and daughters of God and Israel from their darkness into his light, which then brings forth their light. Creation is the divinely wise and loving and gentle nurturing and nourishing of everything to its fulfillment in its own kind and in its own most appropriate eternally increasing glory in its most appropriate union with all else.

Creation Ex Nihilo : *Creation ex nihilo* in personal existence is a bringing forth of the essential ways of being a person in his transcending-subjective-objective-(non)-contingent-potential-for-being-himself-essentially and not being other possibilities. This being-himself-essentially is brought forth miraculously in the personally-being-in-each-other-of-God-and-men-in-crisis. (see also Annihilation)

Creative Fidelity : Creative fidelity involves a holy spirit of promise and commitment to and for each other but not expecting complete perfection and acknowledging that inner thoughts, feelings and disposition can and probably will change in some ways as personal growth is somehow involved. That is, with the creative gentleness and intention of persons to adequately and accurately discover and dwell with in themselves and others, together, *creatively*, in prophetic ecclesiology as to who they themselves Really Are in their most essential ways of Really Being themselves. To confront a person in Creative Fidelity is to look for and discover and fulfill the possibility of envisioning a *revelation* of who a person is, *personally*.

Creative Hope : Creative hope is the prolongation into the as-yet unknown in and of persons activities as rooted in the personal Reality that they are *always* ontologically Being themselves *essentially*. It has affinities with personal will . Creative hope is the will in-to hope in person's very own Being-themselves to the extent that it is brought to bear by persons on personal factors in their lives that do not depend solely on themselves in egocentrism or a functional and technical world exclusively; but depends on creative communion with in themselves and others, rooted in personal ontology. (see also Hope)

Creative Kingdom : A creative kingdom is a kingdom in which its inhabitants are, together, Being in intersubjectivity, Being in each other's personal presence ontologically; Being in ontological hope and love and creative fidelity; Being in ontological recollection, communion, confrontation , appraisal and freedom, together.

saying and *doing* things to and for their ordinary and everyday marriages and families, or if divorced or estranged from them in various ways, by friends , that they don't have the space-time-energy for cultivating and engaging themselves into Being-in their own personal gravity wherein orbits of creation-of-life power of eros-love and eros-bonding are made possible ; which in turn is only made possible by the personal development in personal creation-of-life power of their very own personal economizing creation-of-life space-time-energy. Temptations at times by themselves and by marriage and family situations and also by the old serpent and hosts atmospherically take various forms seeking to convince them of the rightness and necessity of their being busy taking care of things that they are tempted to think really must be done. So long as persons with creation potential are unconscious of the divinity inherent in themselves as existing bodily (flesh-matter), their sexuality and spirituality can be manipulated by destructive wars in heaven forces to attempt to fulfill uncreative ego desire.

Wedges of Enmity : Destructive hosts always seek to insert dark impulses into persons to take control of their hearts and minds and establish enmity between persons. Wedges of enmity cause persons to be overcome with nausea and contempt which is a very deep-seated hardness-of-heart that destroys persons away from their heavenly-glorious ways of envisioning who persons essentially are. In the outer darkness of hard-heartedness-nausea-contempt, persons lose their essence-seeing ability and are blind to each other's extant soul beauty and personal glory. This is the antithesis of prophetic faith.

Well-Being : As persons discover and fulfill accurate revelations of themselves, their personal well-being becomes evermore grounded in themselves through the joyful discovering of their own personal truth and value and their own most fulfilling ways of being themselves (personal glory). In this process, they come to see and realize their personal well-being is not dependent upon factors in the outside, everyday world. Contingent well-being: "I am happy because things are going my way" (non-revelatory); Non-contingent well-being: "I am happy because I am dwelling in the realization and glory of who I really am" (revelatory).

Will : A primordial and foundational aspect of Reality IS will a reality which IS, the inner nature of the existing world, the belly of Being, the *universalia in re* . It exists as a thing in itself , which IS, always manifesting itself in one way or another . Will is not essentially persons rigorously setting their mental determinations this way or that . Will IS, always a primordial Urge moving in to expression. Will IS, expressing itself as urge to power, to create, to procreate, to live, to master, to truth, to self-realization. The Cosmic Redeemer is eternally engaged in working toward and fulfilling *his Holy Spirit of Promise* to himself and to his Father and all mankind: *thy will be done*.

World : Always my concernfully being-in and sharing-with others our personhood in care.

Worldhood : Worldhood is a way of being of each person in entities and in each other personally. More than being spatial or whimsically created , these personal relationships are significant . Worldhood is that relational totality which is significant. Significance is those ways of being manifesting themselves and being-uncovering which each person is essentially in his existence, i.e., in his relationships in and with himself, others, and all entities in and with which men dwell. Significance is thus trans-subjective-objective in its personal relationality in its worldhood.

Worldly Security : The attempt to establish personal existence objectively and/or subjectively.

X-Z

Zion, City of : Also referred to as the City of Enoch. Zion City is potentially within certain people. So that when certain people are caught up into Zion City, it is not a physical lifting up of their physical bodies into another realm. When persons are caught up into Zion City, what they are caught up into is a heaven-earth fusion, in which, their lives become, in it's earthly dimensions, simultaneously more and more heavenly. Zion City is the appearance, the showing itself of the essence of creation power and possibility in divine light getting right down to the essence of things and showing that essence. to see and know the essence of things appearing through divine illuminations that others do not perceive. Zion City is the pure in heart. To be in Zion City is to go home to where one's own flowering ways are discovered and made known to oneself. The City of Enoch is designed for every class of person and every kind of person no matter what they look like, no matter what their habits are as long as they want to be together, love each other, and work toward a greater fulfillment of life. The attractiveness of the City of Enoch are those persons at the center drawing others in by their love for them.

whatever means are present-at-hand.

Veils : Being in mortality has the illusion of objectivity, which is, that all persons see and hear the same things. For example, if a theater audience is watching a movie, it is assumed all persons see and hear the same movie. Being in mortality also has the illusion of subjectivity, which is, that each person thinks his mental impressions are somewhat accurate. In reality, almost all persons have distorted views of themselves, the world, other persons, and God. The limitations of everyday objectivity and subjectivity create veils which limit persons' ability to see and hear accurately. Attunement into Divine Light and personal mapping and logging is necessary for a person to see beyond the misrepresentation of his everyday self and to facilitate viewing himself clearly as to who he really is in his own genuinely glorious ways of being himself in the illumination of his own personal light and truth (Care). A person must be able to penetrate the veils within himself before he can penetrate the veils in others. Each person is his own veil. The second coming of Christ is his disclosure of himself to persons to the extent that they are prepared to appropriately receive him. Personal preparation requires removing the veils from within oneself. Unveilings occur in proportion to the extent that persons become and are enabled to be sensitive to the essentially personal rhythms and tunes and creative ways of being themselves essentially that they are and are in and so find themselves as to who they themselves essentially are.

Violence, subtle : Subtle violence is putting pressure on a person to be something, do something, or believe something, based on a general principle, without knowing whether or not it is good for him. It is the project of producing persons (violently) in which an attempt is made to mold (create) the lives of each other as producing something socially desirable (violently) as being-contingently-present-at-hand (violence).

Virtue : Virtue is finding, fulfilling, and dwelling in personally enlivening possibilities in person's own most appropriate ways of being in and with each other. Virtue is a person's being and becoming enabled to help another and himself toward being and becoming himself essentially. It is gentleness, patience, genuine love, feeling well, and operating in the light (vs. resentment and frustration). Any virtue worthy of the name is not a mechanical obedience to an order, but is Being in freedom.

Voice of Conscience : The voice of conscience is disclosed in Care in personal existence. In this disclosure of Care, neither ordinary vocal utterance nor hearing is essential. The voice is rather one's own essential ways of Being emerging in his personal existence. The voice of conscience here asserts nothing like the giving of information factually. In this calling, one's own self is essentially brought to himself in his own existence. This arises existentially in a person's being in Care in which this essential and existential calling and listening of each person is in his own existence, which is a personally-being-of-God-and-men in and with themselves-and-each-other-essentially in their existence. The call of conscience points persons forward to their potentialities-for-being-themselves-essentially, and does so as a call which comes from the anxiety of homelessness. When their calling moves persons toward their potentiality for being themselves essentially with some accompanying understanding of this potentiality, it is not simply either ideal and universal or particular and individual. In this voice, one does not primarily find or know or understand information about oneself. In this self-subsistent disclosure in the care of one's personal existence, the voice is one's own essential ways of being himself essentially emerging in his own personal existence in one another.

W

Wars In Heaven : In a variety of ways and degrees, personal existence in human history has been involved in the wars in heaven. Classical prophecy shows the divine war to be the piercing of the pride of and the dismantling of the unfaithful city in preparation for and to the accomplishment of its appropriate reconstitution as a habitation of justice, peace, and joy (City of Enoch, Zion City). Persons Really Being themselves in their own most essential ways of Being is a vital issue in the wars in heaven. At times they attack and destroy themselves, away from Being-in their own genuine and creative self-esteem. This destruction is due to one or more of many mental image biological factors. Inherent in personal existence is the potentiality for insecurity, destructive pride, fear, anxiety, depression, despair, panic attacks, and destructive worry and concern. Persons at times attack themselves with one or more of these biological factors to the point of destroying themselves in these ways by immobilizing themselves away from Really Being themselves in their own most essential and fulfilling and creative ways of Being. From time to time the battle strategy of the old serpent and his angels in the wars in heaven is to focus attention on making those with philosophically prophetic insights targets for attacks by specialized and elite forces. One of the premier strategies and activities of these elite forces is the destruction of persons having philosophically prophetic insights through very subtle ways of fitting and submersing them into ordinary everyday marriages and families and these family situations. This strategy is very carefully crafted by these destructive hosts in the interest of their establishing mind control over the space-time-energy of persons with philosophically prophetic insights. This strategy of these destructive hosts is to keep them so busy

Crisis : Crisis is particular types of personal experience which result in the breaking down of the worldly security of distortions of subjectivity and objectivity and the establishing of personal existence rather on the more fundamental basis of the miraculous being-in-one-another-personally, of Christ and His philosophically prophetic apostles

Culture : Culture is the increased and increasing manifestations of meaning in life beyond life as bare subsistence. When life is no longer thus limited through a surplus of goods and services and the consequent condition of leisure culture begins to arise and complexify. This complexification of life shows, for example in its art forms, that objectivity is an illusion, i.e., that all observers do not always see and hear in common the same, and consequently that all persons are not essentially the same. The meaning of life, then, is not the same for everyone.

Curiosity (Everyday) : Everyday curiosity is also a sign of being scattered in the lostness of fallenness. In this floating, persons concern themselves with seeing, not in order to understand especially the essential nature of what is seen but just in order to see. The fallen and scattered seeing of curiosity is characterized by a specific way of not tarrying alongside and in what is closest and being primordially observant, but rather seeks restlessness and the excitement of continual novelty and changing encounters. The essential characteristic of this not tarrying and this distraction is called not dwelling anywhere.

D

Dasein : According to Heidegger's writings, human being as opposed to human beings is comprised of four components: concern, being-toward-death, existence, and moods. Dasein is the act of being there in essence. Prophecy and Philosophy shows personal existential being-there (Dasein) as that being-there in which one's own existence is an issue for and in himself. As an issue for and in himself, a person is constantly coming backward and forward to himself, whether authentically or in authentically. Dasein does not exist as the sum of the momentary actualities of experiences which come along and successively disappear; Dasein (personal-being-there) is persons' own possibility, but inasmuch as persons' possibility is personal, the being-possible which persons are existentially in every case is to be sharply distinguished both from empty logical possibility and from the contingency of something present-at-hand.

Death : The annihilation of everyday being-toward-death is the inauthentic, gloomy despairing fleeing from before the face of death as a certainty of being-no-longer-present-at-hand (being-nothing). Authentic being-toward-death is the anticipation of the fulfillment of a potentiality-for-being-oneself-authentically in one's own essential ways of being-himself. Being-toward-death includes the possibility of being-one's-own-self. In other words, being-toward-death includes the possibility of a person's authentically distinguishing himself in his own essential ways of being himself from the inauthenticity of simply existing in the lostness of the fallenness of the they (i.e., appropriately boundarying his personal existence personally) while at the same time authentically being-with and being-in others personally. In authentically anticipating death, a person allows himself to understand that his own potentiality for being-himself-essentially may be taken over by himself. In other words, since in some very real sense death is always one's own, it is possible that it may become authentically one's own. This is possible when a person understands that death does not just belong to one's own existence in an undifferentiated way. A person understands this when he authentically anticipates taking over his own death as his own, which, in turn, in anticipation individualizes a person in some sense down to who he himself is essentially; which, in turn, discloses possibilities which lie-ahead-of these possibilities. That is to say, further, that since the possibility of being-toward-death in authentic anticipation of being-one's-own-self discloses possibilities which lie-ahead-of this possibility, it also includes the possibility of a person's existing as a whole potentiality-for-being-himself-essentially.

Destructive Kingdom : A destructive kingdom is a kingdom of sin and structures of evil and death, primarily intangible but always with tangible consequences. These consequences in personages are proportional to the nature and extent of the sin and structures of evil and death in which they are involved. There is not and cannot be any general salvation in a kingdom whose structure inextricably involves the spiritual and physical death which are consequences of sin and structures of various degrees and kinds of evil.

Divine Light (Enlightenment) : The divine light is the universal brightness and clearing through which the voice of conscience is manifest. Divine Light illuminates the way back into one's own personal, primordial Care-light. Personally destructive ways can be healed and recycled into personal creation-power as persons attune into and dwell in Divine Light. If and when and to the extent persons respond to and dwell in Divine Light, and therefore are divinely directed into and become aware of their own personal light of Care, which is

always self-subsistently embodied within themselves, they are creative and are evermore created in their lives.

Divine Serene Reserved : The Joyous has its being in the Serene. Joy is enjoying and, therefore, rejoicing. The deeper the grounding of Joy in enjoying, the greater the rejoicing. The Serene, the holy, is the origin of all that is joyous: it remains the Most Joyous. Here there occurs the pure serenification. Here in the highest dwells the high one, who is who he is, as having enjoyed the play of holy beams, the Joyous One. Personally, he seems inclined to create joy, with us. Since his essence is serenification, so he loves to open out and to illumine. Through the clear Serene he opens things out to that in their surroundings which causes joy. Through the joyful Serene he illumines the spirit of men so that their nature may be open to what is genuine in themselves and in their fields, towns, and houses. The opening up of the spirit of men to what is genuine in their nature and in their fields, towns, and houses through the illumination of the joyful Serene in the prophecy of Isaiah is the prophetic rejoicing over Jerusalem arising clothed in light; your light has come and the glory of the Lord shines over you. Then the whole world has rest and is at peace; it breaks into cries of joy. The proximity of the Reserved has been recognized as the Serene and the serenification of life. Coming nearer yet and nearer, even though less evident than birches and mountains and therefore mostly overlooked and passed by, is the Serene itself, wherein both men and things now first appear. In greeting, angels bring to light the Serene in whose clarity the nature of men and things is safely preserved. The Serene preserves and holds everything in tranquility and wholeness. The Serene is fundamentally healing, hence the admonition of Isaiah to turn and be healed. It is the holy. The Serene alone is able to house every thing in its proper place. The Serene allots each thing to that place of existence where by its nature it belongs. In this way is the gathering envisioned by Isaiah possible in which the nations shall march towards your light and each man will go back to his own people, every one will flee to his own land. The Divine Serene Reserved initiates persons into their Care.

Dualism : The problem of dualism is how to adequately account for twoness in personal existence; dualisms of subject(ive)(ivity) and object(ive)(ivity), of physical and metaphysical, of Ideal and Real, of two distinctive sides of a particular reality as though it and they and all Reality were always and only present-at-hand and as such could and should be always so distinctly identified, and of the relationship of two elements within a person, such as flesh and spirit, and between two persons being-in-each-other. The problem of dualism is how to identify personal Realities which cannot and should not be so distinctly identified as or as though they were present-at-hand objects.

E

Ecclesiology : See Prophetic Ecclesiology.

Ecstatic : From which is-derived the everyday and by analogy the metaphysical sensation of time as only a continuous succession of past, present, and future present-at-hand events.

Ecstatic-Spatio-Temporality : Time and temporality in personal ontology cannot adequately be calculated only in terms of linear-sequential time as indicated by the clock on the wall. When bored, an hour of a persons time goes by much slower and is much longer than an hour by the clock on the wall; and when engaged in something of interest, goes by much faster. This is the case since persons are not simply objects whose time is simply and only ticking away. The technical terminology of philosophical prophecy for personal time and temporality is *ecstatic-spatio-temporality*. A person's personal ecstatic temporality in his Care means that as existing he is constantly ahead-of-himself, or he couldn't think of the future; and behind-himself, or he couldn't remember the past; and is already-being-himself-in-himself or he couldn't be present as a person. To elaborate, ecstatic-spatio-temporality is manifest whenever and to the extent that a person's unity and totality in his personal ecstatic temporality in his care shows him to be constantly ahead-of-himself-and-behind-himself-already-in-himself as being alongside and in others and entities-in-a-world, i.e.,

whenever he exists he is always already having been and being-here and becoming in the sense of I-am-personally-having-been-myself as well as being-here as and-becoming-myself essentially. Personally appropriate ecstatic-spatio-temporality is the gathering together the personal components of be-com-ing alive in to their own appropriate order in to their own rhythmically personal attunement. Everyday conceptions of persons as essentially present-at-hand spatio-temporality are characterized by presuming that person's spatio-temporality is a result of their bodily nature (corporeality).

Egocentricity : Egocentricity is *overdoing* thinking too highly of oneself in ways in which their personal needs and wants and desires are exaggerated and inflated and inaccurate. There is a sense in which it is a meaningful and significant personal truth in personal existence to Realize that the more subjectively and exclusively I consider it to be *I* who exists, the less do I exist; and conversely, the more I free myself from the prison of ego-centricism, the more I exist in my own personal possibilities. With an adequate vision of my ontological need, my ontological participation in my Being myself personally, the ontological mystery in my Being a person

Tree of Life : The tree of life is not and was not simply a present-at-hand tree in a present-at-hand geographical location. The tree of life is partaken of whenever and to the extent that persons partake of events in their lives that quicken them, and at times beyond their previous experiences of heart and mind, in ways that lead them into stabilizing and increasing their evermore fully finding and fulfilling their own ways of Being themselves essentially. Crisis in which distorted subjective mental images and objectivity become dismantled and replaced by creative ecstatic-spatio-temporality and transcending-subjective-objective warm hearts and mental images take place along the way. This is how the creation of life always proceeds personally, partaking of the tree of life. This process of the creation of life is measurable in the depths of personal existence. Whenever and to the extent that it occurs it is known to be taking place since it always rings true personally.

Truth : Truth is the unconcealment and revealment of what-is. The truth of the metalogical stage of postclassical prophecy is personal in care. In this pursuit of truth, men are not attempting to conform to an absolute truth (idea) in a realm by itself. Personal truth is always in persons, from which factual truth arises.

Being-in-truth personally is a personal way of Being which is primordially true. The essential character of Being-in-truth personally is existential; that is, it is persons own ways of being themselves in each other in their existence. In this Being-in-truth personally, persons own ways of being themselves in each other are not essentially comparable with one another in a truth relationality and in a value hierarchy in which persons own ways of Being themselves essentially are more valuable or more true than another's. Truth is our own bringing ourselves in and through divine light into our own most appropriate ways of being ourselves in our own appropriate time and place and way. Being-in personal truth is righteousness. The essence of truth is revealed as freedom. This is the existent, revelatory letting-be of what is.

Twoness : The twoness in personal existence is persons being-in-each-other-in-being-themselves-essentially. (see also Oneness, Twoness, Manyness)

U

Universal Church : The Universal Church is simultaneously the family of God, the Temple of God, the Temple City of God and the body of Christ. These aspects of existence are Being-in mystery. The family of God is unveiled and identified and matured through the creative communication in to and the communion together in the midst of personal intersubjectivity, of the trinitary life of creative grace, faith and love (charity); it is one as God is one. The communion in the trinitary life is accomplished in the body of Christ. The expression the body of Christ and the Universal Church are *Theandric*; that is, they refer to the unity of the correlation of the divine and human nature. The family of God is established through creation-power communication in the body of Christ through the intoning of and in the Universal Church. This creation-power communication involves the prolongation of the incarnation, crucifixion and resurrection of Jesus as Christ through making it possible to be embodied together in His body and ours. This creation-power-communion is made possible whenever and to the extent that persons become aware of temple and church signs, symbols and gestures and their personally creative meanings, pointing out and pointing toward their Being and becoming embodied as to who they essentially are while at the same time Being embodied in the body of Christ as to who He essentially Is. As soon as and to the extent that the spirit-incarnation-body of Christ is communicated in to persons in next dimensional communion the Temple of God and the Universal Church exist.

Universality : Persons always being-in-each-other personally.

V

Vanity : Vanity is thinking you are one person only and taking all the credit for your ideas, wisdom, and experience. Vanity endarkens persons until they are receptive to only a lesser portion of his word. And now Alma began to expound these things unto him, saying: It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence which they give unto him. And therefore, he that will harden his heart, the same receiveth the lesser portion of the word; and he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God until he know them in full. A mode of operations in the world of darkness is to move persons toward vanity. It is a drive to get persons to operate in high-powered blindness. Vanity cuts persons off from genuinely seeing and hearing. A major sign of vanity is being grasped by a spirit of contempt toward persons, especially toward their weaknesses. Vanity and contempt are overtones of persons being contingent to the thoughts and behavior of others.

Vengeance : Vengeance is enacting, whether in thought or act, the promptings of jealousy and covetousness, with

time occurs in everyday life, but is rather involved in one's ecstatic-spatio-temporality.

Subjectivity : 1) The inadequate view that our usual processes of seeing and hearing are either far removed from the really essential processes of discovering the truth or they can in reality in no way be involved in these processes. 2) Subjective relativity is presumed to be simply one's own personal bias inadequately relating to objective reality. 3) A preexisting image (form, pattern) of objective (creation). 4) An illusory personal projecting (in miracle) of one's own self or some aspect thereof into events. 5) Mostly or wholly a (prophetic) product of the inner resources of a visionary type person. 6) Hallucination; imagination. 7) Insights left mostly or wholly to one's (a subject's) discretion. 8) The illusion that there is a network of forms which a worldless subject has laid over some kind of material. 9) Concepts of time and space not related directly to factual events 10) The seeing of entities beside which men live In the image of one's own self (subject) by his projecting himself into the entities around him in ways not consciously transcending factual bias . 11) The illusion of being substantially alone existentially (subjective isolation). 12) Confusing the above subjective correlates with a subjectivity (the above subjective illusions) as a subjectivity as it is in and of itself. (30)

Substance : Present-at-hand- being-in .

T

Temples : Temples are way-places in the midst of which the essence of personal presence *gradually* emerges and is revealed, both of God and man. This is by far the greatest of all revelations.

Thanc : The *thanc*, the heart's core, is the gathering of all that concerns us, all that we care for, all that touches us insofar as we Are, as human beings. (see also Memory)

Therapy : Philosophically prophetic *therapy* Is a way persons may become enabled to prophesy envisioningly those ways they may become enabled to become *aware* of as to how they may discover and implement these refined ways of Becoming and Being who they Are in their very own ways of Being-themselves *essentially* in *creation-of-life* ways, ways that they would have otherwise overlooked or repressed .

They : (i.e., the they) The rhythms of war and peace and scattering and gathering in the objective correlates of existence conceal the appropriate essential rhythms and attunements of personal existence. In this concealing men are fallen and homeless. Proximally, and for the most part, men in their fallenness, are fallen away from their destiny of being themselves in their own most appropriate ways. In this fallenness is a scattering. In this scattering is a being lost lost in the they. When and to the extent that persons are fallen away from the essential character of their destiny of most appropriately being themselves in the concealing of this destiny, they are absorbed in the they and are mastered by it in ways not most appropriate to the essential rhythms and attunements of their own personal existence. The scattering of the fallenness of being lost in the they is made visible in certain definite phenomena. Idle talk is characteristic of the scattering of this being lost.

Thinking : Thinking is thinking the essence of. Thinking is the gathering together which makes present what Is. (see also Memory)

Thrownness : Personal existence is being-thrown . Existentially, being-thrown means always being-found (*befindlichkeit*) in some personal way or another of being-one-self and, as such, always finding oneself in some state-of-mind (mood) or other. Being-in-a-mood which a person (*Dasein*) always is brings him face-to-face with his thrownness in such a manner that his being-thrown is not simply a finding himself to be a present-at-hand culmination of present-at-hand past events or a free-floating present-at-hand existence with no attachments to a past , but is disclosive of the more primordial who-and-how one is. One's mood discloses in the manner of turning toward or turning away from one's own personal ways of being there . Being-brought face-to-face with the that-he-is and the who-he-is of his own personal thrownness whether authentically revealing it or in authentically covering it up becomes existentially possible only if personal existence, in the primordiality of its very existence, constantly is as *having been*.

Transcending-Subjectivity-Objectivity : Transcendence is the *essential* means and most basic resource for persons to correct their mental image distortions in their *transcending* their *subjectivity-objectivity*. This does not do away with subjectivity and objectivity but is the mode in personal existence making it possible for persons to see clearly what their mental image distortions are and then correct and adjust them.

Transfiguration : Transfiguration is discovering the real person beyond the mis-impressions. Persons are transfigured in our ways of seeing them, which means, we are enabled to see them more gloriously. In the ways persons saw Jesus of Nazareth, some saw a lunatic; some saw the carpenter's son; some saw a great rabbi; and some saw Jesus as Really being the Son of God through his being transfigured to them, which arose out of the softening of their hearts.

and my Reality in my own personal presence , then the discovery and cultivation and maturation of my prophetic faith is made possible.

Energy : Energy refers to personal cosmic creation power inherent in the radiance and luminosity in and of each person to really be themselves in their most essential ways in and to and for really being themselves.

Envisioning : Seeing more and more the meaning of life through and in life, i.e., essencing. *Envisioning* is seeing more and more the meanings in and significance of the essential phenomena being-manifest in person's existence through and in personal existence itself in living in one's own existence, in each other, personally. Envisioning the nature of all of *phenomena* is reflecting thoughtfully , philosophically, in-depth, on this *Envisioning* . This is an unusual and particular kind of *Envisioning* ; not to-Be too closely equated with the everyday experience of seeing objectively , although this is involved; nor with seeing scenes in a trance. It is not a seeing of events in the same way that this occurs in experiencing objective events though it *Is* the visionary *essencizing* of the nature of objective and subjective and transcending-subjective-objective and ecstatic-spatio-temporal events in personal existence.

Equiprimordially : According to Heidegger, the equally fundamental ontological reality of

Eros : Cyclical man is emotional-feeling man and as such is Eros (feeling) oriented. Eros is feeling which is non-rational awareness. Appropriate values are signified by their inducing ways of life which are felt to be harmonious and well-balanced. Eros is the inner archetypal form of psychic energy which pertains to relatedness, to joining, to mediating, and energizes the dynamic function of creation-temple love whenever and to the extent that it's appropriate image is found. Eros illuminates the interrelatedness of sexuality and spirituality and reveals how each may bring life to the other.

Essence : Essence as a way of being in personal existence, however, is a way of being in which essence is in existence. Neither the that-it-is nor the what-it-is of essence- in -existence are to be best understood on the speculative basis of grounding this understanding in traditional spatio-temporal modes of explanation in which they are developed from speculations of cosmological origins and causal connections. Essence is the always characteristic ways of being particularly of persons. Essence as a way of being in personal existence, however, is a way of being in which essence is in existence. Essence shows itself in existence. The essence of both God and man is to-Be holy, to-Be sanctified, to-Be pure in heart . Essence-in-existence is the always characteristic ways of the personally-being-of-God-and-man- in -and- with -themselves-and-each-other wherein they are envisioning and creating miraculously and prophetically the meaning and significance of life.

Essential : Both the words essential and primordial refer to the central-core of who each person uniquely is. Essential reality as opposed to contingent reality. In a person's own ways of being himself essentially in his existence, what is essential is what is always his own characteristic ways of being himself.

Ex nihilo : The continual making of a tool or weapon suggests to the manufacturer that he is thereby creating it. These events often involve the development of the notion that creation is *ex nihilo out of nothing*. This notion develops from the objective observation that where there was objectively no sword or hoe prior to one's manipulations, one now exists . Present-at-hand birth is a was brought into being *ex nihilo*. (see also *Intra nihilo* and *Creation ex nihilo*)

Existence : Persons are existing whenever and to the extent that they find and fulfill their very own Being-There , personally, in their own personal possibility. Existence involves persons seeing , hearing , and speaking in the devastating dynamic of being alive in-one-another-and-God primordially in resolute care in which the meaning and significance of life is envisioned prophetically (essentially) and created miraculously.

Existential : Of or relating to confirming existence; empirical.

F

Facticity : According to Heidegger, Facticity is not the factuality of something objectively present, but is a characteristic of the being of *Dasein* the factuality in and of person's life. For example, persons are always having to do with something, producing something, attending to something, and looking after it.

Fasting : Dividing the darkness from the light and not partaking of the darkness. Fasting is rejoicing and prayer to dwell in the joy of the Lord. True fasting requires preparation.

Freedom (Personal Freedom) : The ways in which persons are essentially in each other in their existence. The essence of personal truth is revealed as personal freedom. This is the existent, revelatory letting-Be of what

is . In the sense that freedom means participation in the revealment of what-Is , it is attuned to all behavior and every way of persons being who they really are. Yet, though always there essentially, this personal freedom is often, at the same time, lost in ways and needs to be regained, to be found . This activity of finding the essential freedom of persons and assisting others to do so was at the heart of Paul s ministry. Freedom is a participation in the revealment of what-is-as-such especially in the depths of personal existence. (see also Letting Be of What Is)

G

Garments of Protection : Personal protective garments are personal ways of being that avail oneself to divine blessings that protect a person from the fiery darts of the wicked. Protective garments are also referred to as the whole armor of God.

Genealogy : The keys of genealogy are the finding and fulfilling the meaning and significance of a persons generation in his own personal existence in his union of the generation of others in their own personal existence in their family correlations and relationships in and with and through and for each other all together.

Glory : Glory is the Lord s life light. The whole earth is always and already now full of his glory. The light and glory of persons is *their own* glory which is found and their own light, but which only breaks forth in the light and glory of the Lord. The revelation and fulfillment of the self-subsistence and constancy of one s own ways of being himself in his personal existence in his conscience in his care is only possible in and through divine light. As Isaiah says, All the sons of Israel shall stand victorious and find *their glory* in the Lord . Then shall your light break forth like the dawn . Whenever and to the extent that persons hearts (their feeling-understanding-sense) are hard they are insensitive to creative personal Realities (Glory) in and around them. Hearts harden as and to the extent that persons lose the glory of the Realities of Being-Themselves essentially to themselves and each other in their own most essential and so fulfilling ways of being themselves. Persons lose their glory when they neglect to exercise their intelligence and whenever and to the extent that they allow others who have lost some measure of their glory to influence them to-so-do. Whenever and to the extent that persons glorify themselves and others, their glory (en-light-enment) radiates in and throughout their own channels of life, converging fulfilling in themselves and beams in and throughout their ways of life (glory) in and around others they are in and around .

God (-ness) : The purpose of God is the gradual redemption-creation-fusion of the things of God and men in to a metamorphosing-creation-whole. God is not as he is in himself and neither are men nor is the relationship between them. God and men are transcending-subjectivity-objectivity-in-each-other-in-their-existence in their primordial care of creativity, comforting, negotiation, mystery, evil, discipline, passion, etc. In this transcendence, one s own essential ways of being himself are disclosed and emerge more and more. The classical prophecy of Isaiah reveals that God is not a Being who is one of ferocity but reveals God to Be: (1) One who creatively and in Reality with *gentle nudges* brings mans destructive pride low through His holiness; and through His radiance. This is a way in which the whole earth Is *always full* of His glory. Those attuned into Isaian prophecy are aware of (2) His Divine-Earth Radiance-Being; in the light of which (3) He is radiant comforter; and Is (4) Healer, healing infected organs in and of persons and their Being their personal soul- embodiment of their creation of their lives, through Divine surgical precision.

Grace : Even though all mankind is and has been involved in sin, God s grace is more than adequate for us to be involved in overcoming sin. God s free grace initiates and cultivates the righting of these wrongs by the liberation of wrongs through the person of Christ Jesus. For God designated and designed Him to be the means of expiating sins aeonically through the gathering and release of His saving power in resurrection, effective through faith. By this grace God demonstrates His justice and mercy to all with the eyes of faith; to be enabled thereby to see and comprehend His Justice and Mercy. In His forbearance He makes it possible for those with faith in Him to be enabled to overcome all negative and destructive effects of their sins and their memories of their sins aeonically; past, present, and future. This is aeonically judgment day in the midst of the tribunal of Christ in which our lives are laid open before Him and ourselves. Being in-the-grace-of-God inspires persons toward and into their own personal possibilities for genuine softheartedness and love for themselves and others. In his grace, persons become and are dwelling in their blessings awarly; which enlarges their joy and gratitude into levels enabling them to behold the face of God.

Greater Self : Each person embodies his full-blown glorious self even though she or he is unaware of it.

Gushy Sentimentality : An aura of love without being aware of the real weaknesses and strengths of those involved. A portion of a (love) process, an introductory feeling. Gushy sentimentality is glorious, but it is a lower degree of glory.

existence is manifestations of the violence of the misdirections of personal concern especially in their attempted gatherings in being lost in the homelessness of fallenness. Divine war is the suffering necessitated by the pain of gathering persons home in their anxiety from drifting along toward an ever-increasing groundlessness in the in-authentic hope of gathering home in the lostness of the deceptive familiarity of the they. The essence of peace is being-home. The essence of justice is the gathering persons home and being-home in and to their own most appropriate ways of being themselves in the essential rhythms and attunements of their own most appropriate combinations of personal existence. The essence of joy is the real-ization of being home. The essence of rejoicing is the singing forth (poesy) of the essence of joy.

Second Coming of Christ (signs of) : Life-creation participation in the coming and presence of the Lord and the second coming of Christ involves participation in and is made possible through our Being and Being-in living symbiotic relationships with Gods and Goddesses, prophets and prophetesses, angels. This is not a prophecy that all persons at some time in the future will see the son of man coming on the clouds in the sky as simply a personage being an object riding on object-clouds in the object-sky. Prophetic faith reveals the Reality that this prophecy always has been, is now being and will always continue to be fulfilled, since the Cosmic Christ right this very minute is appearing to all nations of the earth in the clouds of heaven .

Seeing : Prophecy, i.e. envisioning; i.e. essencing.

Self, Selfhood : Not something present-at-hand but one s own phenomenal ways of existing in care.

Self-perception : Disclosures of conscience in care of personal existence. Self-perception in personal existence is disclosed in Care as the voice of conscience . Here conscience refers primordially to the existential foundations of personal existence more than some phenomena of social conditioning and is ontologically prior to any description and classification of these experiences of conscience. The voice of conscience is one s own essential ways of Being emerging in his personal existence.

Self-subsistence : Ontologically, man is different from every non-personal object and reality (from everything that is present-at-hand or Real). His subsistence is not based on the substantiality of a substance but on the

Self-subsistence of the existing Self, whose being is care. Self-subsistence is person s own essential ways of always being themselves personally in one another and God in existence in care. Comprehending personal self-subsistence requires persons to be aware of their own existence phenomenologically in lieu of placing their confidence primarily in abstract speculation regarding how their existence came to be. Abstract speculation is involved in presuming that personal existence comes into being in a linear-sequential way in a series of nows developing into a present-at-hand birth and death in a connected series of events. Self-subsistence is the constancy of a person s being himself essentially in Care. In personal self-subsistence, the light of Care is always there (present).

Serene or Serenification : (see Divine Serene Reserved)

Significance : Significance is those ways of being manifesting themselves and being-uncovering which each person is essentially in his existence, i.e., in his relationships in and with himself, others, and all entities in and with which men dwell.

Signs (of life and death) : We ourselves are signs. As personally existing, we both point to and embody the meaning and significance of personal existence.

Sin : For metalogical postclassical prophecy, sin is a person s imposing on (by hindering) another and oneself from being and becoming themselves essentially. In this hindering is an opacity toward who persons are essentially. In this opacity is a losing and distorting of appropriate essential attunements and rhythms in personal existence. This is a losing and distorting of seeing and hearing . Sin is any and every element in person s existence distracting and hindering them from and destroying in them the grace of Christ, through which persons may enter into and Really Become and Be alive .

Speculation (abstract philosophical): A complex analysis grounded in the drive to identify and characterize essence and existence by precisely distinguishing between them.

Starting With Oneself First : Starting with oneself first is possibly the greatest of the ontological mysteries, and yet the most meaningful and significant and crucial for persons to become enabled to discover and dwell in in prophetic faith and gentle repentance and Really Being Born anew, continually. When one takes who-he-himself-essentially-is to be the primordial ontological clue as to the nature of his own personal existence and so starts from himself as an essentially noncontingent personal entity in an investigation of the meanings in and significance of (his own) personal existence, it turns out to be a manifestation of an essentially personal self-subsistent existence whose characteristics certify it to be personally self-subsistent in its possibilities as certainly one s own in one s own Care. Starting with Oneself first in prophetic faith, interwoven with prophetic ecclesiology in the midst of personal ontology, is not to be adequately understood in terms of ordinary linear-sequentiality in the way

energizing.

Revolving Instinct and Intelligence : Contrary to typical conventional images of the social, economic, religious, judicial and other segments of the experiences of mankind and the question of precisely what is good and what is evil are not generally adequately and never *automatically* known to persons. They can only be discovered and matured in and through revolving instinct and intelligence . Instinct is the embodiment of intelligence which, at least partially, operates more or less automatically without much direct thought, but which in time develops into intelligence. Personal intelligence is an aspect of personal existence which always includes memory, conscience and Care. The precedence of instinct over intelligence always involves coping with those aspects of the structures of evil in which instinct determines how decisions are made with regard to the rhythm of how and when and for what purpose persons partake of the tree of life and the tree of the knowledge of good and evil .

Robotization : Seeing the Lord and hearing his voice is only made possible through sensitivity of transcending-subjective-objective feeling, since initiating and developing prophetic faith is impossible by persons being robotized , which always results in a hardening of hearts; that is, by persons infusing themselves or being infused with elements of influence which are contrary to their very own personal and most essential ways of Really Being Themselves. At times persons attack and destroy themselves, away from Being-in their own genuine and creative self-esteem. This destruction is due to one or more of many mental image biological factors . Inherent in personal existence is the potentiality for insecurity, destructive pride, fear, anxiety, depression, despair, panic attacks , and destructive worry and concern. Persons at times attack themselves with one or more of these biological factors to the point of destroying themselves in these ways by immobilizing themselves away from Really Being themselves in their own most essential and fulfilling and creative ways of Being. In addition to this destruction of themselves, persons are at times in these categories of personal attacks on themselves and in various other ways targets of atmospheric attack from the old serpent and his hierarchies of angels . The primary purpose of these attacks is to enslave persons and fit them into a hierarchical slot in his kingdom in accordance with a need for personnel in certain jobs . This enslaving is accomplished by consistent robotizing mental image atmospheric bombardments until the targeted person becomes a casualty in the war. These atmospheric bombardments are ordinarily so subtle that persons being bombarded are not aware of this and would swear that no such thing is happening or could happen. For them, such ideas are too superstitious or unreal or ridiculous.

Rhythms and Attunement : Each person is essentially both his own most appropriate rhythm and attunement, and essentially is in a most appropriate rhythm and attunement with others. Proper gathering of scattered man is predicated upon a sensitivity to and the most appropriate discovery of these essential rhythms and attunements, that is, being-in-tune with personal reality both individually and collectively. Knowing who persons essentially are in their own personal creation and creativity and creating is persons mature being-in-one-another creatively in being-in one another s rhythms and tunes (styles) attunefully (in-tune) in being themselves essentially in such a way that they envision and respond to their styles in one another essentially. In the maturity of these ex-pressed im-pressions, each persons own creative ways of being himself essentially are always here , and so may possibly be authentically identified and appreciated and cultivate the patience of the creation of and for be-com-ing continually more fully alive . In the attunements and rhythms and appropriations of persons being gathered home in to the most appropriate combinations of being themselves most appropriately is found an essential hearing and seeing . The hearing is the hearing of the call of conscience . The seeing is the seeing of the meaning of the signs of the scattering and gathering of men and nations in the visions of their essential natures as they are-be-com-ing personal.

S

Sacrifice : True sacrifice does not harden persons; on the contrary, it is the sacrificing of hardness. Sacrifice is taking upon ourselves the faith to be soft-hearted. Real sacrifice always involves persons in *receiving more than they give up*. Real sacrifice is always a sacrifice of death for life, darkness for light, despair for hope, sin for virtue, worldly security for treasures of heaven, promiscuity for the creation of life, solitary confinement for a spirit of love and blessing for all persons.

Scattering and Gathering : The manifestation of the phenomena of the scattering and fallenness of being lost and homeless in the they and the human urge toward gathering home are signs that reveal something of the essence of human existence. We see that essential being-at-home is not most appropriately simply determined by the geographical location of persons. The essence of scattering is revealed as a being lost in the fallenness of the they . The essence of gathering is manifest as being brought home to persons own ways of being themselves essentially. Here, the essence of war shows two manifestations. War emerging from the agency of idolatrous

H

Hardness of Heart : Hardness of heart is that frequently hidden but often overt phenomenon of persons covering up their weaknesses and hiding them from themselves and others. Its tragedy is in its simultaneously obscuring of the glory of turning (repenting) weaknesses into personal strengths, gently . What creative-temple mapping and logging does for a person is to assist them to find and fulfill their own personal value and glory to the extent that they overcome their hidden or overt embarrassment about their weaknesses and they are no longer a problem.

Hearing : When hearing breaks down, all other systems of a person s life break down also. Hearing is connecting into a person. Really *hearing* a person requires a certain attunement into that person an open-mindedness combined with an interest in discovery. Connecting into a person is breaking down the barriers of misimpression, intolerance, and impatience. Connecting is the gentle desire to really know a person s heart. It is through the *expressing of ourselves* verbally in various situations in life that we have the opportunity to peek into each other s heart s core. A person s personality, traits, abilities, aptitudes, beliefs, and concerns are revealed in the expression of verbal language. Really *hearing* is picking up on those revelations about a person in what they are expressing.

Heaven : See Kingdom of God

Heaven/Earth Fusion : The earthing of the spirit and the spiritualizing of the earth (heaven/earth fusion).

Hellenistic Christianity : Hellenistic Christianity conceives birth (creation) to be a present-at-hand bringing into-being (an *ens creatum*) of a present-at-hand soul and a present-at-hand body concomitantly by God (as *ens infinitum*) from a present-at-hand nothing (*ex nihilo*). Death is the no-longer of a present-at-hand body. Immortality is the survival eternally of a present-at-hand soul and at some later present-at-hand time a concomitant union with a present-at-hand body, in a present-at-hand heaven.

Hierontology : Prophetic hierontology is a philosophically prophetic examination of the meaning and significance of temple orientations in personal existence. *Hieros* is the Greek word for temple, used with reference especially to Jesus, Peter, James, John, Paul, Moses and Elias in their temple related activities.

Holy Spirit : To the extent that persons place their hope in God, the God of hope will infuse them with the joy and peace which flows through the power of the Holy Spirit when persons become enabled to qualify themselves for these endowments of joy and peace, overflowing with hope. The seal of the promised Holy Spirit is wisdom. The Holy Spirit specializes in inserting light and life (wisdom and understanding) into persons personally. If ye will hear the Lord s voice, harden not your hearts. Do you know that your body is a temple of the indwelling the indwelling Holy Spirit of God? Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; yet he shall not only speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. The Holy Spirit is gathering, reconciliation. The Holy Spirit style of intercession is infused with comfort and joy.

Holy Spirit of Intercession : The Lord embodies The Holy Spirit of Intercession, which is the *personal presence* of Divine Enlightenment *always* around and about in gentle touch with in persons, building (high)ways for persons to follow toward and in to their creation of their Becoming evermore fully alive .

Home and Homelessness : Whenever and to the extent that persons are inauthentically oriented and do not yet reach the essence of who they really are they are not Really at home yet in their existence, whatever and wherever their physical residence is. Their existence is then in various ways unsettled and they are in this state homeless , and as such are, in these ways, insecure . The most appropriate gathering from this scattering is that which is most authentically and currently individualized and grouped together in those combinations of personal existence which are most appropriate; it is being toward and fulfilling the appropriation of the most appropriate boundaries in personal existence; it is the maturing of the process of persons most appropriately identifying and Being-in their most appropriate combinations of persons in their personal existence. This is an essential foundation for persons to come to dwell in in their own personal security and dissipates anxieties occurring in the midst of various degrees of Being-homeless . Something of the nature of the characteristics of this personal security may be discerned through envisioning the essence of this Really Being Home . The essence of peace is being-home. The essence of justice is the gathering persons home and being-home in and to their own most appropriate ways of being themselves in the essential rhythms and attunements of their own most appropriate combinations of personal existence. The essence of joy is the realization of Being-home. The essence of rejoicing is the singing forth of the essence of joy. The essence of home is where one receives what is found as one s own, to be able to dwell in it as in a possession. Everything of home is openly friendly, light,

gleaming shining, and bright. Home is a calm mien and its disposition is inviting. Home is where everything is housed in its proper place of its existence, where, by its nature and proportionate to its own being, it belongs. Home is the place and the way wherein alone men can be at home and so fulfill their destinies. Home is where the nature and destiny of men and things are safely preserved, namely, where salvation takes place .

Hope : Hope implies credit. Hope includes comprehending that there is at the heart of Being, beyond all data, beyond all inventories and all calculations, a mystery which is me and simultaneously is in connivance with me, which wills that which I will, if what I will deserves to be willed and is, in fact, willed by the whole of my being. This is at the center of the mystery of Being. (see also Creative Hope)

Hosts of Darkness : (see Powers of Darkness)

Humaneness : Persons are gradually more and more sensitive of and responsive to themselves and each other essentially in their existence.

Humility : Humility is accurately appreciating one's own true glory. When persons find and fulfill purifying humility they discover the sensitivity (soft-gentle-strength) allowing them to Really be sensitive in to ways in which they need to proceed in to the continuing creation of their own lives and their Being of assistance in creation-ways in to the creation of the lives of others .

|

Idealism : Philosophical idealism is a set of closed systems and systematization which presumes to completely account for the realities represented by philosophical problems. Traditionally Idealism is a set of abstract principles which is in search of ideal truth and typically ignores the person and as such is basically impersonal. At times philosophical idealism presumes to complete the work of Plato and presumes it to be the original philosophical idealism in which a transcendent realm of ideal forms form all thought and things by somehow emanating and radiating them into the world, including the thinking processes of men.

Idle Talk : The scattering of the fallenness of being lost in the they is made visible in certain definite phenomena. Idle talk is characteristic of the scattering of this being lost. In the discourse-dialogue in the everydayness of the existence of being lost and scattered in the they, the nature of and relationship-of-being toward the entity talked to and about is not imparted by everyday talk. Because this discoursing is lost with respect to its primary relationship-of-being toward the entity talked to and about, it does not communicate (is not in communion) in such a way as to let this entity be appropriated in a primordial manner. This idle talk serves not so much to keep open for us access to the essential nature and needs and rhythms and attunements in the destinies of persons as rather to close it off and cover them up. It discourages new inquiry. When persons maintain themselves in idle talk, they are cut off from their primary and primordially genuine relationships with themselves and others. When in this way of being, they keep floating unattached.

Idolatry : Idolatry is persons in both common sense and traditional ways of thinking about and worshipping God in varying ways and degrees, including atheism and agnosticism, mistakenly imaging who God Really Is. Idolatry involves a lack in being-lost to and in (a) divine dimension(s) in personal existence by way of persons being-lost in falling away from their own ways of being themselves essentially. Men, as proximally and for the most part lost , are for the most part idolatrous. An idolatry that they flee toward in fleeing from themselves as to who they themselves essentially are in the fear of the possibly insecure noncontingent creatively self-subsistent who-they-really-are is an imaging of God as that Creator to whom persons may become securely contingent in their existence as created . When persons in the fear of their presumably possible noncontingent insecurity flee from themselves to be contingent to God as Creator, both God and personal creation and personal existence as contingent to God and God as Creator are taken to be so as present-at-hand usually inadvertently. But this personal creation and personal existence and Divine creation and Divine existence as Creator turn out to be a spiritual annihilation of personal and divine existence as contingently-present-at-hand personal possibilities , since neither personal possibilities nor divine creativity in personal possibility are possible as contingently-present-at-hand.

Illuminating : To say that a person is illuminated means that, as being-there personally in his own existence, he is cleared in himself, not only through some other entity, but in such a way that he is himself his own clearing. The light which constitutes this clearedness of *Dasein* is not something ontically (objectively) present-at-hand as a power or source for a radiant brightness occurring in the entity on occasion. That by which a person is essentially cleared in other words that which makes him both open and bright for himself is care . In persons care is grounded the disclosedness of personal being-there. Only by this clearedness is any illuminating , understanding , and seeing possible.

creativity as being-in-creation personally, and so more certainly recover something of the creative dimension of (in) divine creativity.

Providential : Other than divine workings in the atmosphere.

Proximal : The word proximal (or proximally) means not absolutely but to a major extent, and in those aspects of our lives with which we are most familiar on an everyday basis proximally and for the most part which can be taken as a sign or hope, a positive designation of facets of the nature of personal existence.

Pure in Heart : Being pure in heart is the overcoming of worldly values and finding and fulfilling ones own personal value; which is essentially noncomparable with the personal value of any other person in the sense that they are or should be considered to be exactly the same according to worldly standards .

Q-R

Radiance : Radiance Is *always* an ontological aspect of Being a person; yet proximally and for the most part this personal radiance is veiled from both personal and public awareness consequent to the nature and purposes of ordinary mortal existence. It is necessary and vital to the Realization of and appropriate growth of personal glory from and through a person 's underlying foundational radiance that it *emerge gradually*, evolutionarily; so that personal maturity may be achieved and solidified at each stage of the process . This personal radiance can only emerge through persons, in Reality, Being-in-each-other. The radiance of persons, divine and human, Is both Being-in each other as well as around and about the realms in which their radiance emanates, together. The *radiance* of Divine Reserve Being- projected in to and infusing persons in varying degrees and ways in accordance with their capabilities at the time of receiving Divine radiance in their own due time in the creation of their lives in appropriation . Beings who are essentially creators create by the *radiance* of charity and love shining from their being and they add a positive contribution to the invisible work which gives the human adventure the primary meaning justifying it.

Reality : The use of capitol R Reality in Prophecy and Philosophy refers to the *essential* nature of

Repentance : Gentle repentance Is the mechanism through which persons may be and are uplifted and soar into the heavens of the Joy and Peace of dwelling in their own personal and non-comparable value , which is prerequisite to dwelling in that personal spiritual environment in which prophetic faith is fostered and grows. So, how does one go about gently repenting to find and fulfill and derive for oneself the personal benefits of overcoming hardness of heart and Being and Becoming pure in heart and thereby enable oneself to Really Be-in the personal presence of God and man; which is the realm and nature of prophetic faith? Only through mapping and logging the nature of one 's very own personal existence; which becomes and Is a permanent and eternal record etched in their hearts of persons coming to accurately and adequately recognize and dwell in their very own strengths and weaknesses and the various miraculous ways in which and how weaknesses become converted into strengths which is and involves true conversion in to prophetic faith in the Gospel of Christ . In the midst of this personal conversion one 's weaknesses becoming strengths are not remembered to-Be self-demeaning or obnoxious but are remembered to-Be the personal-potential out of which personal strengths may and at these times do arise in glorious resurrection.

Response : Not essentially reacting to sensory stimuli but the mode of seeing, hearing, and speaking of the transcending-subjective-objective personal-being-in-one-another of God and men.

Reserved : The lack of full understanding of the divine is named the not yet now . The complete uncovering (revelation) of the divine is Reserved. That which is already given and is yet at the same time being withheld is the Reserved; or as Isaiah says, I am your God ; I am with you ; Let the peoples come to meet me . The Reserved is approaching but still remains sought after. Why? Because they are not yet ready for it. To grasp him much, our joy is scarcely large enough. We are still in a time of the Reserved in which we lack the full appearance and appropriation of the divine. Nevertheless, the divine, in being Reserved, is at the same time near; as Isaiah says, inquire of the Lord while he is present, call upon him when he is close at hand . (see also Divine Serene Reserved)

Resurrection : Bless ME with a spirit of forgiveness for THEY know not what they do.

Rest : The key to appropriately resting in the Cosmic Redeemer and maintaining an easy yoke and a light burden is for persons to: keep their eyes on me and act in my similitude. My ways are gentle, peaceful, non-judgmental, patient, cheerful, energetic, and *exuberantly joyous*. Entering into rest is accessing a person 's Higher Nature. Rest in the midst of activity is accomplished through operating out of one 's own Higher Nature. Frustration is very taxing. Anger and/or animosity drain a person. Pleasure is restful, seeing glory is restful and

and to the extent that persons are saved in Celestial or Terrestrial or Telestial Glory, they are so infinitely and multidimensionally fulfilled in-Being in their very own personal glory that they would never and would never hope to change places with or Be any other person, whatever their glory. This is the ultimate way of Being-in prophetic hope.

Prophetic Love : Inherent in personal existence is love, which is manifest continually in a variety of ways, inasmuch as personal existence is essentially multidimensional. Consequently, expressions of love occur in innumerable ways in a complex spectrum from destructive to creative and several possibility-stages. Being-in love ontologically is persons finding themselves drawn to each other from cosmic gravitational attraction arising from their own personal genetic structures of their most basic and creation-of-life personal Love-desires and wants and needs. Though Love-attraction arises from the ontological value in and of each person Being-essentially and intrinsically and inherently of priceless cosmic value, yet inasmuch as persons are obviously involved in the structures and purposes of human existence in which they are also by nature veiled in various ways and as such are not fully aware of their inherent priceless value, they typically become attracted to love-values in and of themselves and in and for each other that are not essentially their very own and not essentially love-valuable to them; even though their love-values do at times and in ways have ordinary everyday value as they function in their love-values in their ordinary lives. To repent of this destructive autocentricity, a person would need to become capable of envisioning in prophetic Love the Realities of what the Real creation-of-life needs and desires of other persons Really are and then assist in facilitating gently the fulfillment of these needs and desires of other persons, in accordance with their in-depth ontological needs and desires, but only upon their request or their Really agreeing to an offer to do so. Genuine love is enlivening, empowering, and personally clarifying. Some of the signs of genuine, pure love are appreciation, gratitude, meekness, humility, and softness of heart. Genuine love enables persons to see past personally veiling clouds of prejudice, animosity, resentment, and impatience (appreciate each other), and to thereby participate in the glory of who persons really and essentially are in their primordial heart's core.

Prophetic Ontology : Points to the question of Being and understanding the meanings and significance of the temporality of the creation and annihilation of man, the *who* is it that (*who*) is-there (*Dasein*) essentially. When one understands himself from his past and future, he does not adequately do so ontologically by a simple discovery of who he is by a simple tracing of a series of present-at-hand events which have now culminated or will culminate in a present-at-hand finding himself. What is decisive in understanding the temporality of the meanings and significance of the creation and annihilation of man are the ontological phenomena in the ecstatic temporality in human existence continually showing themselves in personal existence even though, in the fallenness of men into the they, they are proximally and for the most part lost and overlooked.

Prophetic Sociology : If we attribute social value to man, then this should be conceived in terms of the kind of being he is. Personal existence does not reveal itself phenomenally to be essentially a being-contingently-present-at-hand, and so a sociology of personal existence is not most adequately so understood. To be enabled to account more adequately for justice and its creation and annihilation and its most appropriate sociological *transcendent* setting in personal existence requires a dismantling of sociology in such a way that the nature of transcendent-ontologico-anthropologic phenomenologico-sociology in personal existence as not contingent and not present-at-hand is a primary consideration. What personal (both anthropological and sociological) potential is essentially, is persons own ways of being themselves essentially in themselves and each other in their own care in such a way that they are finding and becoming who they essentially are in themselves and each other in their own most appropriate groups of being in and with and for themselves and each other in their own care.

Prophetic Theology : Man is fallen-away-from-himself and so is fallen-away-from-his-creator and can only authentically be restored to both by envisioning more and more adequately the nature of and overcoming of his estrangement from himself as at the same time (ecstatically) prerequisite to all reconciliations in personal existence. In the confusion of simply and immodestly presuming that, since man is a fallen being and as such worships the creature more than the Creator, that he is fallen only in being fallen away from the Creator, the theological tradition has overlooked the critical possibility in understanding the creation and annihilation of man theologically that persons are first fallen from themselves. Being-fallen from themselves as to who they themselves essentially are, they are then fallen from (in) being-in creation personally. In being-fallen from (in) being-in creation personally, they are fallen from being-in the creator. This confusion leads to the further confusion that the most adequate place to begin overcoming their idolatrous atheistic estrangement from God is to flee from themselves as fallen creatures and first find out who God is so that they may find out who they are. In this confusion in fleeing from himself, what one overlooks is the more certain and at the same time the more modest possibility of uncovering creativity and creation in himself as being the closest revelation of

Impersonal : Being *impersonal* overtly is rather easy to recognize. This occurs when persons deliberately shun or impose on others from recognizable anger or jealousy or feeling nauseous about them and in ways like these. Being-*impersonal* *subtly* is difficult to recognize, yet needs to be located and identified *therapeutically* if a person desires to cultivate Being-in creation-of-life faith and hope and love both in person and ecclesiologically with in others. Being-*impersonal* *subtly* includes persons assessing their needs and wants and desires and activities and those of others on the basis of *ideals* that are *abstract impersonal principles* that at times seem to persons to be the *ideal* way to proceed. For instance, it is often advocated that if a person really wants to succeed in the institution they are in, the way to do so is to conform to those institutional purposes and goals exactly as management outlines, without deviating there from or seeking to improve their participation in the organization on the basis of their own *personal* faith in and hopes and love for the institution through their own *personal inspiration* in Divine light, sought through their own desires for and participation in their personal *spirit of inquiry* and *personal devotion* for *personal reasons* for and to and with in the institution.

In-(Being)/Inness : By present-at-hand being in is meant the relationship of being which two present-at-hand entities have to each other with regard to their location in that present-at-hand space. The word in is not used in the context of water in the glass or the coat in the closet; rather when persons in Reality sense their very own Being-there (*Dasein*) in existence in their memory and conscience and Care as a Real Person. Whenever and to the extent that persons are taken to exist essentially as -being present-at-hand in an essentially present-at-hand world, then their existence and their inness together in history and contemporarily is taken to be best identified as understood factually (see *facticity*). The fact that persons manifest themselves essentially as always Being-concernfully-with- in -themselves-with- in - each - other -together, discloses their worldhood in their personhood to-be primordially a personal way of being which is-not essentially present-at-hand factual phenomena. Persons being in - each - other personally Are best identified and understood as Being-concernfully-with- in -themselves-with- in - each - other together. In personally and metaphorically ecstatic multidimensionality, persons essentially Are, and May fulfillingly participate in their very own letting-be who they Are, together; whenever and to the extent that they Are en-able-d to emerge in to this horizon. This letting-be who they Are, essentially together, lets them Really concern themselves together toward their fusing themselves together in participating together in to letting themselves and each other Really Be, together.

Influx : Being-in-another is a kind of *influx*, which means that to the extent that I receive him as a personal presence I am unable to treat him as if he were merely placed in front of me as a photo of him placed on my shelf. Between him and me there arises a relationship in which he is within me as I sense within me himself and his own personal characteristics of his essential and existential ways of life and Being.

Inhumanity : Inhumanity characteristically involves persons in misjudging, misunderstanding, indifference, war, separation, divorce, estrangement, etc. Men's humane relationships increase when the illusions of objectivity break down, which allows men more and more to be in each other in more fruitful ways, as well as to be with and meet and confront one another.

Inquiry, Spirit of : The keys of personal existence are revealed to persons according to their personal and humble spirit in inquiry. Enlightenment is needed by persons through their coming to envision the meanings and significance in personal existence. This enlightenment is only made possible by their becoming enabled to seek this enlightenment consistently and in-depth through their *truly and personally modest spirit of inquiry*, while accurately and adequately mapping and logging their inquiries and their results.

Instinct : Instinct is more or less an automatic awareness of the existence of some reality, without Really comprehending the meanings in and the significance of this Reality, whose accomplishment is made possible through enacting intelligence. Instinct is the embodiment of intelligence which, at least partially, operates more or less automatically without much direct thought, but which in time develops into intelligence.

Institutionalization : Institutionalization is not only an ecclesiological structure developed for the management of large corporations. It is a type of mental image which also has a bearing on the personal existence of persons and their ecclesiological relationships with others. Institutionalization is fitting persons into hierarchical slots in a system of ecclesiological relationships, whether it be in a family situation or with friends or in a church or other similar settings, in accordance with the ways persons, at times, for their everyday ordinary felt-needs for finding and organizing and managing personnel in and for certain jobs, generally function. Institutionalization is a functional and practical way of proceeding in the management of persons lives and in this setting, the benefits for getting along in life in modest success outweighs the moderately *impersonal* ways this organizing *always* proceeds, and since envisioning the most *essential* ways of persons fulfilling their *personal* ways of Being-themselves *essentially* is so highly refined that few there be that findeth it.

Intelligence : Personal intelligence is an aspect of personal existence which always includes memory, conscience and Care. Intelligence is persons ecstatically-continually gathering and converging and saving and keeping appropriately (salvation) themselves in-to their own thinking-thancing-hearts, which are their own personal centers of personal attraction; that is, in their own most fulfilling ways of Being their very own Glory-attraction. Whenever and to the extent that persons exercise their intelligence, the channels of the gathering and converging and saving and exercising their own most appropriate ways for Being-themselves essentially Are-open; then they appropriately glorify themselves and others enlighteningly.

Intersubjectivity : Intersubjectivity is persons making room for others to really Be inside each other, not as an object but in the midst of their very own radiating personhood, together, into themselves and each other.

Intra nihilo : If *ex nihilo* is the was brought into being out of nothing, then *intra nihilo* is the being no longer . Present-at-hand death is a will be no longer *intra nihilo*.

Is : In philosophically prophetic language, single quote-enclosed Is refers to the ecstatic-spatio-temporal dynamic of is-as-having-been-and-will-be.

J

Jealousy : Jealousy is persons protecting themselves from being overpowered by others , with whatever means are present-at-hand for so-doing.

Joy, Joyous : The Joyous has its being in the [Divine] Serene [Reserved]. Joy is enjoying and, therefore, rejoicing. The deeper the grounding of Joy in enjoying, the greater the rejoicing. The Serene, the holy, is the origin of all that is joyous: it remains the Most Joyous. Here there occurs the pure serenification. Here in the highest dwells the high one, who is who he is, as having en-joyed the play of holy beams, the Joyous *One*. Personally, he seems inclined to create joy, with us. The Reserved is approaching but still remains sought after. Why? Because they are not yet ready for it. To grasp him much, our joy is scarcely large enough. (see also Divine Serene Reserved) The essence of joy is the real-ization of being home. The essence of rejoicing is the singing forth (poesy) of the essence of joy.

Justice : A clear conscience through which persons are enabled to find who they themselves essentially are.

K

Kingdom of God (Heaven) : The temple of God and the Kingdom of God are inextricably connected in their being interwoven in the very fibre of their Being-in-each-other-together, always in heaven-earth fusion. In the heart and center of the Kingdom of God is the Kingdom of Heaven, the heart and center of which is Zion City, the New Jerusalem, whose heart and center is the temple; all of which *always* cometh down from heaven in ecstatic-spatio-temporality, even though persons generally are unaware of these ever-present Realities since their eyes are so focused on everyday present-at-hand temples and cities and kingdoms that they are overlooked .

Knowable Mystery : Seeing more and more the meanings of life through and in life in appearances and impressions. For persons to Really Become and Be Alive requires them to Become and Be philosophically prophetic; that is, to envision personally who they themselves Really and Essentially Are in their very own most essential and fulfilling and life-creating ways of and for and to Really Be themselves in these ways of Being themselves personally. For this envisioning to take place it is necessary for a person to-Be engaged in and solve for themselves the knowable *mysteries* which are involved in the creation of the lives of persons. Starting with oneself first is possibly the greatest of the ontologically knowable mysteries, and yet the most meaningful and significant and crucial for persons to become enabled to discover and dwell in in prophetic faith and gentle repentance and Really Being Born anew, continually. Philosophical prophecy focuses attention on knowable mystery in and of Incarnation of Heaven-Earth Fusion in Personal *Multidimensionality*.

L

Letting Be of What Is : The essence of truth is revealed as freedom. This is the existent, revelatory letting-be of what is . The phrase letting-be of what is does not, however, refer to indifference and neglect, but to the very opposite of them. To let something be, in this way, is in fact to have something to do with it. This is not to be taken merely in the sense of pursuing, conserving, cultivating, and planning some actuality, causally or casually met with or sought out. To let be-what it is means participating in something overt in its overtness, in which everything that is takes up its position and which entails such overtness. Every overt mode of behavior vibrates with this letting-be and relates itself to this or that actuality. In the sense that freedom means participation in the revealment of what-is, it is attuned to all behavior. But this attunement cannot be fully understood simply as

(is-annihilated) and is-not existing personally as-to-who he-himself essentially and really is- in his very own existing .

Prophetic Discernment : The business conducted in the councils in Heaven is *essentially* ecclesiological; that is, individual persons take up their business with others individually or in various sizes of groups of persons. This conducting business takes place through the *confrontation* of persons with themselves and others. Generally, the way this business is conducted in Reality is some combination of destructive and creative desires and intentions and proposals and ways of doing business, in varying degrees, both inside and among those persons involved. On some occasions persons are wholly at the time destructive or creative in carrying on their business . Keys of prophetic discernment are necessary to distinguish which components of the councils in heaven are destructive and which are creative.

Prophetic Ecclesiology : Prophetic Ecclesiology is envisioning ways persons relate with themselves personally or impersonally in the midst of relating with others personally or impersonally, involving individualizing, grouping and universalizing of persons. The root meaning of the word *ecclesia* is to be called out of being lost and fallen in the world of the they in ways detrimental to personal Well-Being and then dwelling in realms of living in really Being alive in oneself and in and with others. This is the interpreto-translation for considerations of prophetic ecclesiology.

Prophetic Epistemology : The nature of vision. Epistemology is considerations of ways of knowing, in many practical-everyday circumstances and logical (metaphysical) senses there are empirical (objective) and rational (subjective) ways of knowing which are more or less effective in solving practical-everyday and logical (metaphysical) problems. These ways of knowing, however, are not adequate to discover the nature of personal ontology. Whenever and to the extent, then, that persons intend to explore questions of personal ontology, whether that of others or of themselves, they require epistemological ways of knowing adequate to investigations of personal ontology. The knowing with which metalogical prophecy and philosophy is concerned is ontologically personal understanding , whether the concern is persons knowing others or knowing themselves. Knowing our own self-subsistent creative destiny is disclosed in the self-perception of personal existence, which is disclosed in care in the voice of conscience . The voice of conscience as a way of knowing one s creative destiny here refers primordially to the existential foundation of personal existence more that to practical-everyday and logical epistemology. In this voice , one does not primarily find or know or understand information about oneself. In this self-subsistent disclosure in the care of one s personal existence, the voice is one s own essential ways of being himself essentially emerging in his own personal existence in one another.

Prophetic Faith : Prophetic faith is the discovery in persons of the appropriateness of their personal existence. Creative prophetic faith is founded and nourished and matured in answer to ontological prayer. Whenever and to the extent that persons find and cultivate and dwell in who they themselves Are essentially, they may then come to understand accurately and adequately in one way or another in prophetic faith their own personal possibilities as grounded in their own Being-possibility. One s Being-there in prophetic faith in their own personal possibilities essentially and finding themselves there in them affirms this, since they then Really continually point to themselves and come to themselves as such.

Prophetic Hierontology : Prophetic Hierontology (from *Hieros* [temple] and *Logos* [a study of]) is a philosophically prophetic consideration of the meanings and significance of temples among all peoples and families in human history; in philosophically prophetic depth. Themes central to these philosophically prophetic investigations include the nature of temple institutionalization, mental images, values, marriage, bonding and sealing, sacrifice, and genealogy. Temples are way-places in the midst of which the essence of personal presence *gradually emerges* and is revealed, both of God and man. This is by far the greatest of all revelations. Temples are personal way-places for these revelations but not simply places which are physical structures built with hands ; for instance the temple revelation involving Jesus, Peter, James, John, Moses and Elias on the temple mount of transfiguration and the temple-presence of Moses and Jehovah on Mount Sinai and the temple-presence of Christ and Paul together on the road to Damascus. Prophetic hierontology presumes personal existence to embody a variety of forms and experiences of life, including both creative and destructive components in the lives of each person; and also presumes that ordinary, everyday observable historical events are the *emergence* of deep, underlying forces .

Prophetic Hope : Genuine and creative hope springs from persons creative humility and creative pride in finding and being themselves creatively. Destructive pride consists of drawing one s strength solely from oneself. Creative hope is the prolongation into the as yet unknown of persons and their activities as rooted in Being. It has affinities with personal Will. Creative hope is the will when it is made to bear on what does not depend solely on itself or a functional and technical world but upon creative communion with others, rooted in Being . The capacity to hope diminishes in proportion as the soul becomes increasingly chained to its everyday experience and as it is given over more completely and more desperately to the world of the problematical. In Reality, whenever

breaks into cries of joy .

Priesthood : The priesthood is the power of the creation of life.

Primordial : Refers to the existential foundations of personal existence more than to practical-everyday and logical epistemology.

Primordial Self : Essential self, authentic self.

Problematical : The world of the problematical is the world of fear and the desire for goods and services.

Promiscuity : Promiscuity is trying to create life prior to separating light from darkness. Destruction of life occurs when The darkness comprehendth not the light. In other words, when a person can t tell the difference. Destructivity arises out of the promiscuity of misdirected Care (which is Care-less-ness).

Prophecy : Envisioning. Prophecy is disclosed in the recognition that lives are more than objective-subjective functioning. Prophecy is a trans-subjective-objective envisioning of the meaning and significance of lives, and to the extent that it is so is more adequate in understanding this significance.

Prophecy and Philosophy : The title is intended to imply that prophecy is evolutionary or progressive, not, however, in the scientific but in the prophetic sense. That is, it is not evolutionary in the sense of a biological response to a physical environment but is a spiritual response to a divine-human dimension of existence. Philosophical prophecy in current but very limited circulation is the next philosophical generation after the Nietzsche, Heidegger and Marcel era and brings *phenomenology* beyond a man so far era into the era of Next Dimensional Man as hinted at by Nietzsche but destined to be reserved for the present time. Philosophical prophecy is a way of Envisioning the nature of all of the *phenomena* Being manifest in personal existence and therefore in personal ontology, a relatively recent discovery of philosophical prophecy; which includes all of the heights, widths, breadths and depths of persons most essential ways toward and for and in and of Being-themselves. Philosophical prophecy refines extensively an understanding of what it Really Is for a person to come into personal existence and to Really Be Alive by envisioning the place of mortal birth in the perspective of Being Next Dimensional Man. Philosophical prophecy is infinitely and eternally involved in *essencizing* the cosmic nature of Councils in Heaven deliberations , revealing that in the Councils in

Heaven continually and eternally taking place in ecstatic-spatio-temporality the *essence* of all of the *deceptions* of the old serpent is building kingdoms on the foundation of force and coercion , accomplished through mind control . This dimension of prophecy is seeking more and more to understand, live, and facilitate movements toward a metalogical personal ontology upon which peace, justice, and joy may yet be more firmly grounded. The basic point of departure here is the insight that men s essence is in their personal existence.

Prophetic Anthropology : Rather than taking its ontological clues from that which one sees as most natural and closest ,viz., personal existence as a contingency to a present-at-hand birth and death , metalogical postclassical prophecy finds its ontological clues to the meanings in and significance of personal existence in personal existence itself , and in so doing discovers that being-personal becomes most intelligible whenever its character is found in itself. So its envisioning of the most appropriate ways of interpreting the meanings in and significance of personal existence is to start from personal existence itself as to what (who) it manifests itself to be essentially. It is possible for a person to pull himself together from the annihilation of the dispersion and disconnectedness of being lost to himself in such a way that he may comport himself toward himself creatively in creating himself from his own being-in creation in bringing himself to himself so that more and more he becomes his own ways of being himself essentially in his own care.

Prophetic Archeoteleology (Archeo-Telology) : Archeoteleology Is the multidimensionally ecstatic realmng of appropriating persons in to levels of existing with in which they may, together, grow evermore fulfillingly in to existing creatively ,together, as they themselves Really Are.

Prophetic Biology : Prophetic biology is the nature of a person s heart, moods, states of mind, factors of cosmic biology, mental image factors. Prophetic biology envisions in philosophical prophecy personal Reality to-Be essentially symbiotic; that is, persons in Reality Are- in -each-other, together, biologically. Prophetic biology sees the ebb and flow of life and death in the ebb and flow of peace-love-joy-attunement- walking and war-anger-hate-frustration-dischord(ant)- walking . Attunement- walking is through virtue and purity of heart and is life-creating . Dis-chord(ant) walking is through sin of heart and is death-producing . Heart examination in prophetic biology is diagnosis and monitoring of life and death by means(instrumentation) not made with (present-at-) hands. Prophetic biology measures life and death through heart-felt seeing and hearing (envisioning) sensitivity- in to- conscience . Wherever and to the extent that a person is-not living - in - vision that person perishes

everyday feeling and experience , which are for the most part scattered and lost. An attunement of this kind, i.e., the existent exposition into what is, can only be experienced and felt because the experient is primordially attuned and as such is participating in an attunement revelatory of what-is. Who a person is eternally (essentially) is sacred. Each person is in the process of being and becoming himself essentially. Person s can fulfill this process only if allowed to exercise their own free agency. To exercise free agency, a person must be left to make his own choices and learn from them. Each person is essentially free to discover and fulfill his own personal possibilities of maturing his own glory, in his own way, in his own time, in accordance with his own desires (Care). Letting be what is is participating in a person s freedom to be himself without interfering (violating his agency).

Life (Situations in Life) : The nature of The devastating dynamic of personally-being- in -each-other essentially.

Logos : Linear man is rational man and as such is Logos (rational) oriented to logical thought. Logos (rationality) is to be involved in the creation of man through ceremonial understanding by ritualizing , to have rational dominion over creation. The pervasive Logos orientation of our culture is an attitude, to which nearly all are more or less prone, which would have persons place a higher value on doing than on being, on achieving rather than experiencing, on thinking more than feeling. This Logos orientation generally veils persons away from Eros and hinders them from entering into and engaging themselves in creation temple love-power, which generates the creation of life in and around and about them.

Lost and Falleness : Proximally, and for the most part, men in their fallenness, are fallen away from their destiny of being themselves in their own most appropriate ways. In this fallenness is a scattering. In this scattering is a being lost lost in the they. When and to the extent that persons are fallen away from the essential character of their destiny of most appropriately being themselves in the concealing of this destiny, they are absorbed in the they and are mastered by it in ways not most appropriate to the essential rhythms and attunements of their own personal existence. They are in confusion regarding their most appropriate ways of comporting themselves toward the most appropriate boundaries of their existence. These contingencies have a widespread effect on how persons conceive of and comport themselves toward reality . Persons are proximally unaware of really being lost in the they . In being-lost in the idle talk and curiosity and ambiguity and metaphysics of being fallen from themselves into these worlds ,persons take themselves to be contingent as present-at-hand to God and the cosmos or to Ideal absolutes external to themselves.

Love : Love in next dimensional man grows by trial and tribulation to see what it s really made of. It is tested by maintaining patience and appreciation in the midst of crisis and tribulation. To love is to know. (see Prophetic Love)

Lust : Being-attracted by form-beauty at the expense of neglecting soul-beauty .

M

Man (Persons) : The term man is used in Prophecy and Philosophy to designate persons both male and female. (see Person)

Man-so-far : Existing personally IS, the always personally-ontological possibility-Urgre existing toward creation fulfillment. Man so far , a fragment of future man , is not-to-be preserved as creation-completed but as fragment creation-possibility to-be overcome. What is great in man is that he is a bridge and a not-yet-end (archeo-telos). Man is an overture and an undertone. The absolute meaning of space to man so far seems to be so obvious that any effort toward Nietzschean prophetic ontology of space seems to-be absurd . For man so far , comprehending space is the obvious consequence of his increasing capacity to measure reality from the point of departure of the obvious reality of his sense observations , augmented telescopically . His undertone toward comprehending some really meaningful and significant and personally ontological conceptions of the Real ontology of personal space hinders him from REALizing that his personal-space IS Really-his-very-own; and as such IS Really-cosmically-massive. Man so far takes space to be the absolute cosmo-geographical (impersonal) context into which his life is inserted ; hopefully to come to exist . Nietzschean prophetic ontology reverses this conception in to primordial cosmic reality. This attempt of man so far to comprehend his existing as an insertion , somehow, of himself into the cosmos inevitably leads to a desolation-fragmentation of himself by himself: which is a desolating illness of so overlooking himself as Being-Real as to reverse his personal-creation-possibility polarity and injects in to him the ontological confusion of confusing selfishness with selfness .

Manyness : The manyness is in the essential differences in the ways which each person essentially is in his existence in being with and in each other. (see also Oneness, Twoness, Manyness)

Mapping and Logging : The philosophically prophetic purpose of mapping and logging in the kingdom of heaven is for each person, in personal privacy, to map and log their very own personal possibilities for gradually englorifying themselves in Divine light, through their making it possible for their own inherent radiance and luminosity to gradually emerge and not to be in destructive competition with any other person for glory . Philosophical Prophecy finds it to be a point of wisdom to start an investigation and envisioning of the nature of the lives of persons from when they in Reality sense their very own Being-there (Dasein) in existence in their memory and conscience and Care as a Real Person. This is when it is known by themselves that they Are in -Being. Dr. Gottfredson describes the appropriate beginning point for mapping and logging: In my personal *mapping and logging* of my life for the purpose of personal improvement, I have found it necessary to do so by first giving it in-depth thought and then carefully *writing down, for a stable point of reference for me to periodically review*, what I consider to be my three highest priority personal strengths or potential strengths and my three weaknesses that need the greatest improvement; for the purpose of my strengths being my best personal resource from which to move toward improvement of my weaknesses to, hopefully, create them into strengths for my personal improvement in my participation in *the creation of my life*. The fundamental basis of mapping and logging may include the following three categories: 1) A dynamic list of personal weaknesses and strengths written in the interest of converting personal weaknesses into personal strengths; 2) A Personal Log of Repentance; 3) Recorded responses to the question: WHY do I find my personal interpretation of these [philosophically prophetic] words to be appropriate or inappropriate for myself?

Matrix : The physical body is sometimes referred to as a *matrix* in and through which the creation of life *may possibly* take place , which can only occur with the insertion , which is in Reality an *emergence*, into this *matrix* in persons of their very own *personal* memory and conscience in their own *personal* Care.

Matrix is not essentially a noun, but rather *a means of* or a *mode*.

Memory : Memory is the gathering and convergence of thought to essentials, to what everywhere demands to be thought of first of all. Memory is the gathering of recollection, thinking back. It safely keeps everything that essentially is. Safety is saving properly; which is salvation; which presupposes gathering properly; which presupposes proper thought and mnemonics; which presupposes Care. Thinking is thinking the essence of. Thinking is the gathering together which makes present what Is. An overtone of this thinking is thanking. This thinking always involves, and in that sense is, thanking. The *thanc*, the heart's core, is the gathering of all that concerns us, all that we care for, all that touches us insofar as we Are, as human beings. It is concentrated, gathered toward us, beforehand. In a certain manner, then, though not exclusively, we ourselves Are that gathering. The gathering of what is next to us here never means an after-the-fact collection of things or persons or of what basically exists, but the tidings that overtake all our doings, the tidings of what we Are and thus of what we are committed to beforehand by being ourselves and being human beings. In this connection, human existence, both individually and collectively, involves essential rhythms and attunements and appropriations. Each person is essentially both his own most appropriate rhythm and attunement in himself and with in others. Proper gathering of scattered man is predicated upon a sensitivity to and attunement with one's own personal Reality.

Metamorphose : Romans 12 passage is that the word translated *be transformed* is the Greek word *metamorphoo* (meta-morph-ah-oh). This is the word from which we get our English word *metamorphosis*. It speaks about getting the true identity on the inside of something to the outside where it can be observed.

Metaphysics : One branch of philosophy, metaphysics, has been traditionally defined as the science of existence as existence, that is, as the examination of those pervasive traits that appear in every field of inquiry, and the analysis of the concepts in which they are expressed, like matter and form, contingency and law, and cause and effect in personal existence.

Millennial Literature : The most valuable literature for entering into personal millennial attunement centers in the keys of the creation of life which are keys enabling persons to discover, envision, and fulfill their personal peace, love, and joy. Millennial literature teaches persons how to move into, and carry with them, a true and personal spirit of faith in Christ and repentance through him. Millennial literature is not in competition with, but is supplemental to the Standard Works and the inspired teachings of the LDS Church. Millennial literature understands that some traditional interpretations of the gospel are form-lacking-power. Therefore, millennial literature seeks to point persons to the spirit and power of the gospel through envisioning and appreciating the value of form-orientation and how it is given in a spirit of love to bless and enlighten all who will receive it.

Millennium Personal (signs of) : It is tempting to wish that the whole world population could be living in prophetically ecclesiological personal relationships now in a suddenly instituted millennial era like persons typically image the millennium to take place. Yet on further reflection in prophetic ecclesiological envisioning it becomes evident that the way the world is, is providential; that is, it becomes evident that cosmic personal existence Is the way it Is, in Reality . In other words, there are multitudes of cosmic purposes embedded in personal Reality that relate to the successes and failures in personal existence. Prophetic

outside-of-and-toward himself-and-others-in-and-for-themselves-personally in such a way that his being and becoming himself essentially in his existence are his potentiality and not-ness but not as a contingently-present-at-hand-not-being of a missing or not yet subject or object which was created as a was-brought contingently-as-present-at-hand-into-being . (see also Possibility)

Powers of Darkness : There are many varieties and levels of hosts of darkness employing various methods and strategies to enslave, endarken, tempt, deceive, and control persons. Destructive hosts always seek to insert dark impulses into persons to take control of their hearts and minds and establish enmity between persons. Hosts of darkness lose their power over persons as persons become spiritually stronger through operating within the Savior's light and blessings. Spiritual strength is discovered and realized through being and becoming evermore foundationed in who oneself is essentially in Divine Light.

Power Over Others : Most persons have the urge, at times and in varying degrees, to control others. It may be in obvious, extreme ways such as kidnapping, rape, or murder. At the other end of the scale, a person may try to gain power over another in very subtle ways, and sometimes without even knowing it. It may be a habit he isn't aware of at all.

Prayer : Prayer is any way and means that is personally appropriate through which real communication takes place. See also *Ontological Prayer* .

Preclassical Prophecy : Historically speaking, preclassical prophecy seems to have been a relatively familiar dimension of prophecy in the ancient world, classical prophecy seems to have been a rare dimension of prophecy developing in the axial period of human history around the eighth century B.C. and postclassical prophecy seems not to have developed in the ancient world, other than its root beginnings developing in Greece a few centuries B.C. Preclassical prophecy is characterized by oracular proclamations regarding certain specific future events, primarily oracles of doom pronounced by various forms of divination. Man in preclassical prophecy is simply a creature devoted to serve and worship the Lord. When disobedient to this prescription, he is subject to being overtaken by calamity, especially war. Preclassical prophecy speaks continually of war, especially as a divine retribution consequent to the disobedience of peoples to divine commands and forewarnings. In preclassical prophecy, God is revealed simply to be the Creator and Sustainer of the world, including human existence. Man is a created contingency to God, and when he finds out what God is and comes to know who he is, man finds that he is simply a creature who should be (but sometimes isn't) devoted to serve and worship the Lord(s) and supplicate him (them) continually for his welfare. This practical-everyday theology is object-oriented and sees God objectively . It is prone (when necessary) to the cosmological (or cosmological type), and to some extent the teleological (type), argument for the existence and nature of God. Implicit in each of these arguments is the view that man is created from , and the purposes in his existence arise in one way or another from , the cosmos as created by God. Making these views explicit, worship and supplication and service are astrological and anthropomorphic in the sense that God and the cosmos and our lives within the cosmos are purposeful like we understand them to be. The inspiration of preclassical and classical prophecy is Eros.

Presence : Presence (existence-essence) is a personal being in-one-another-essentially and is trans-subjective-objective-being-in in its way of being. It has the character of wholeness and oneness as well as twoness and manyness.

Presencing : The appropriation and appropriating the appropriateness of what is appropriate in personal presence is the *presencing* and allowing-to-Be-present personally, the *essential* nature and character and personal rhythms and attunements in the personal existence in and of persons. This appropriation always tends toward and to draw forth from boundless concealment , Realities in one's *personal presence* which are appropriate to be revealed in ways these revelations are appropriate.

Present-at-hand : Publicly observable; the realm of appearances; the objective world. The relationship of being which two entities extended in space have to each other with regard to their location in that space. That which is present-at-hand in everyday common sense ontology is properties which can be seen in the everyday world as the what of tables, houses, trees, the objective aspects of human bodies, etc. The world-views of everydayness and metaphysics have something in common: whether physically or metaphysically , both have a present-at-hand orientation; i.e., are oriented toward the what-it-is-ness of Reality . The ontological essence of personal existence the who-he-is-ness is lost in this present-at-hand orientation.

Pride : Pride is mistakenly presuming to have discovered and implemented the essential rhythms and attunements and appropriations in divine and human personal existence. The overthrow of pride is the healing accompanying the turn which discovers and implements these essential rhythms, attunements, and appropriations and leads to the appropriate gathering together in and through divine light of men and nations in justice, peace, and joy. This is the fulfillment of the prophecy of Isaiah to turn and be healed so that the whole world has rest and is at peace; it

personally, they can discover, encounter, and know themselves and each other existentially (which is existentiality), and thus have a relationship with each other in the world.

Phenomena (Phenomenology) : Nomena is who a person is. Phenomena are the signs of that. The philosophical direction of philosophical *phenomenology*, especially as it pertains to the meaning and significance of personal life, is proximally and for the most part directly opposite of that of all of the philosophical tradition, especially including philosophical orientations to space and time. Rather than an orientation to *impersonal* linear-sequential space and time, the interest in *phenomenology* is *personal* space and time. Phenomenology is a philosophically prophetic way of persons envisioning who they themselves essentially are, in Reality, in their own essential and most fulfilling ways of Being themselves, always: non-speculative, but projecting their knowing themselves now as to who they themselves essentially are, back and forth; Really realizing that their bodily existence is *always* being-in their very own personal ecstatic-spatio-temporality. The test of what persons in their own personal genetics add to the genetics received from their parents is testable *phenomenologically*.

Philosophy : The word *philosophy* (*philia* = love; *sophia* = wisdom), the *Love of wisdom*, was first identified and applied specifically as such by the ancient Greeks; Socrates, Plato and Aristotle. *Wisdom* is justified of all her children. Philosophical prophecy seeks to find and mature and fulfill those ways of Being in *Love* with the *wisdom*, both specified and implied, in the law and the prophets but not yet unveiled in ways persons may possibly become attuned in to to evermore fully Be-in the *gentle* power of Being-in creation-of-life *Love*, awarily.

Poetry : Poetry, or the art or practice of composing poems.

Possibility : Personal possibilities are possibilities in which (who) a person is essentially himself in his own ways of being himself essentially. Personal possibilities are possibilities, and are free essentially as being-in personal creation and creating. As such, they are essentially neither contingent nor present-at-hand. Possibility as a personal existential way of being oneself essentially is the most primordial and ultimate positive way which a person is-there. In every case, *Dasein*, as essentially finding-himself-there-as-to-who-he-is (*befindlichkeit*), is already-in definite possibilities personally. He is his own possibility of being-free for his own personal potentiality-for-being-himself-essentially. Personal possibilities are not contingently-present-at-hand (including logical) possibilities; they are-there and at the same time (ecstatically) in some ways are not-yet there and are not other possibilities. In discovering and understanding his own personal possibilities, a person is constantly ecstatically coming and going backward and forward to and from himself in finding (*befindlichkeit*) himself as to who he essentially is in being and not-being and at the same time (ecstatically) becoming himself in his own essential ways of being and becoming himself.

Postclassical Prophecy : Postclassical prophetic ontology begins by giving consideration to the ontological meanings and significance of personal existence metalogically. Postclassical prophecy is concerned with an awareness of divine and human nature and relationships in their logical and metalogical (care) as well as their prelogical (preclassical) and protological dimensions. It is explanatory as well as proclamatory and poetic. Its orientation is much more ontological than is that of preclassical and classical prophecy. It is much more concerned with the meaning and significance and nature of individual personal life in its community setting than are the others. Only in postclassical prophecy do the questions specifically develop What is man? and Can man as mortal man ever experience and understand all that the divine is? The works of Martin Heidegger represent what is seen to be a contemporary body of literature which shows the potential (and preliminary actuality) of reaching a dimension of prophecy which is referred to as postclassical prophecy. Postclassical prophecy seeks to uncover the essence of war and peace and of scattering and gathering to implement a further stage of advancement toward the fulfillment of the prophecy of Isaiah. As in Isaiah, a principal concern of postclassical prophecy is the scattering and gathering of men and nations. It seeks, however, beyond the preclassical and classical descriptions and proclamations of empire building and destroying through war and alliances and its political and social consequences, to discover the ontological bases for and the essence of scattering and gathering. Postclassical logical theology is subject-oriented and sees God subjectively. It is prone to the ontological and to some extent the teleological argument for the existence and nature of God. That is, if one thinks about it, it becomes self-evident and noncontradictable that God (the highest) (Being- itself) exists, from whom all other existence is derived (is predicated), including its purpose. Worship here is logical awe. The inspiration of postclassical prophecy is the interplay of Eros and Logos.

Potentiality : The essentiality of persons ways of always being themselves in God and each other. In the essentially ecstatic existential temporality and spatiality in one's own personal existence, his potential (including not-ness) for the creation and creating of himself as who he himself essentially is in his own ways of being himself essentially is primordially in his care, which is care for and in and with oneself and others always being-already in-and-alongside-and-ahead-of-and

ecclesiology seeks to comprehend the nature of these successes and failures and through this understanding to assist persons to convert their failures into the successes of truly creative personal growth and maturity and fulfillment; that is, to evermore fully participate in the creation of life.

Miracle : Miracle is a trans-subjective-objective-being-in-one-another of God and men. Though awareness of God in events increases as sensitivity to this being-in enlarges, miracle has to do more particularly with the nature and meaning of personal existence as being-in-one-another of God and men. The creation of man moving out from person's own personal possibilities in the center (nucleus) of personal existence may also be referred to as the emergence of person's own essential ways of being themselves in their existence, which is the philosophically prophetic understanding of miracle. Miracle is the resolution of crisis in the creative bringing forth of essence in personal existence in the trans-subjective-objective-being-in-one-another of God and men.

Misdirected Concern : At times, persons attempt to impose their own expectations on others in either in thought or in deed. Doing so is falling into the violence of misdirected concern and lacks envisioning prophetic faith.

Mood : Whenever one finds himself in his personal existence, he is always in some state-of-mind (mood) or other in his own care. While moods are ontically well-known to us, their meanings and significance are not properly recognized ontologically when regarded solely as fleeting or cumulative experiences out of the past which (somehow) color one's psychical condition. Anything which is observed as turning up and disappearing in a fleeting or even cumulative manner nevertheless does so out of the primordial mood-care constancy in one's own personal existence without whose background they could not do so. Ontologically, a mood is one or another of the facets of care which are manifest whenever-wherever-however personal existence is here (*Dasein*). Always-being-in-a-mood is an ontologico-temporal manifestation in a person's continually being-brought-back-and-forth-to-and-from-himself as a noncontingent possibility who is certainly really here personally and who as such may be brought face-to-face with and in and to himself in such a way that who he himself essentially is in his own ways of being himself may thus be created (be-in-creation) (found) or annihilated (lost) from who he himself essentially is.

Multidimensionality : Though from the point of view of both ordinary and technical philosophical logic it may seem contradictory that a person is always simultaneously the same person and not the same person, yet this is the case, since I embody ecstatic-spatio-temporality in my *multidimensionality* in my personal existence. For example, I am simultaneously the same person and not the same person who played trumpet solos from the 8th grade on through high school, was senior class president, graduated from college as an undergraduate in history, economics, music and German, received M.A. degrees in philosophy and counseling and a Ph.D. in history and philosophy of religion and wrote *Prophecy and Philosophy*, Vols. I-III. In 8th grade I wasn't the person who could have understood these books and thus couldn't have been at that time the authors of these books. Now I am not the person who can play a trumpet solo. Yet simultaneously I am the same person who did and does both. Ches Gottfredson

Mystery : Mystery is not the unknowable but that which is beyond experiencing the typical everyday life of problem solving. It is not so much that which is incomprehensible or inexperienceable or wondrously manipulable as it is those ways of being-in-life which are, but only arise between and in persons in that dialogic relationship of being-in-each-other whose common denominators are thereby more and more essentially understood, even though these understandings show themselves as neither objectively demonstrable nor subjectively imaginary, and though no technique for solving technical problems can make them known.

N

Nausea : Nausea is the ill-feeling toward those who are somehow taken to be interrupting the progress of society, especially in classes other than their own, as being entities of lesser or no respectable reality at all; and characteristically overlooks the symptoms (signs) of their own-being-infected by jealousy and covetousness, vengeance and nausea; in whatever present-at-hand social class they are stationed.

Next-Dimensional Man : A dimension of spiritual and personal refinement enabling persons to Really Be Alive. The ability to create one's own life.

Not-being (Not-ness, Not-yet-being) : In the being-of-persons-in-the-transcending-subjectivity-objectivity-in-personal-existence, the not-being is not a present-at-hand-not-being of a missing or not-yet object or subject, but is rather a not-ness of the potentiality of being persons in which every person is one who always

stands in one possibility or another and who as such is at the same time not other possibilities. It is also the not-yet-being what one becomes while at the same time being potentially what one becomes. This not-ness is primordially in care .

O

Objectivity : Objectivity is the illusion that all observers always see and hear in common the same. It originates in its practicability and usefulness in the general pursuits of life in maintaining a subsistence. The manipulation of tools, weapons, and instruments that is, objects is accompanied by the impression that everyone is seeing, hearing, and doing essentially the same things. This impression is accompanied by the conclusion that everyone is being the same.

Old Serpent : The old serpent is building kingdoms on the foundation of force and coercion , accomplished through mind control . He is the arch antagonist of personally creative freedom, and consequently the author and organizer and enforcer of promising to and organizing, in numerous degrees from overt violence to exquisite and hardly recognizable , police forces and military contingents to make sure that his promises and plans will succeed, no matter what they have to do or speak, atmospherically, without being seen or heard in usual ways.

Oneness : The oneness (universality) in personal existence is persons always already (ecstastically) being-in-oneself-and-each-other-personally.

Oneness, Twoness, Manyness : To understand the essential nature of personal existence, one must allow for the primordial nonsubstantial oneness, twoness, and manyness of personal existence. The oneness (universality) in personal existence is persons always already (ecstastically) The twoness in personal existence is persons being-in-each other-in-being-themselves-essentially. The manyness is in the essential differences in the ways which each person essentially is in his existence in being with and in each other.

Ontical : Ontical and ontically in Prophecy and philosophy refers to the objective and objectively present-at-hand.

Ontology : Ontology is the philosophical search for a reality or realities underlying realities ordinarily observable by the natural senses. Ontology is concerned about the nature of things what is their basic, essential nature? What are they made up of? This reality or these realities is or are referred to as Being as well as ontological realities both deriving from the Greek words *On* and *Ontos*; that is, what Is ?; frequently also stated what is Being in and of itself? The ontological structure of the personal entity who in each case I myself am centers in the self-subsistent being-there (*Dasein*) of my own personal existence in care.

Ontological Prayer : Ontological prayer is those requests for Divine enlightenment emanating from the depths of personal ontology, that is, from the depths of who they themselves essentially Are in their own most essential ways of Being-themselves; answers being *revelations* guiding persons in to becoming themselves essentially. Ontological prayer is prayer in and originating in and arising from personal ontology, and is always involved in and is expressed in varying degrees of awareness of personal ontology, both verbally and non-verbally, through philosophical prophecy; and particularly the prophetic theology aspect of philosophical prophecy.

Opacity : The quality or state of being opaque, obscure, impenetrable.

Outside : (i.e. outside themselves) Existentially, persons do not somehow get out of an inner sphere when directing themselves toward another person, but being persons is such that they are always outside -each-other- with -and- in each-other- in -a-world-together.

Overt/Overtness : Overtness is that in which everything that Is, about everyone, takes up a position and which entails such overtness; that is, its being made visible.

P

Patience Power : Patience- Power arises and exists whenever and to the extent that persons are enabled, in divine enLightenment, to metamorphose (repent) and restore (faith) and dwell- in their-own-Coming-to-themselves, together, as their very own becoming-enabled-to-Be-themselves essentially as - always -having-been-and-Will-(to)-Be-themselves.

Pentecost, Day of : The endowment of temple power in and on the Apostles in the temple house . Fifty days after the Passover during which Jesus was crucified, the Apostles were endowed with redemptive power from on high on the day of Pentecost in an upper temple room of a home in which they were dwelling.

Person : One who always stands in one possibility (potentiality) or another in care and who, as such, is at the same time not other possibilities. He is at the same time not-yet-being what he becomes, while at the same time being-potentially what he becomes. Being a person is Being-in one s own thoughts and feelings and desires, while at the same time Being-in another person s thoughts and feelings and desires. Man (*Dasein*) is essentially not a Being-present-at-hand; and his spatiality is not essentially an occurrence at a position in world-space . Man is in the world personally in the sense that he deals with himself and others and entities concernfully and with familiarity. A person is himself essentially only in his own ways of being himself in himself and others essentially in his (their) own care.

Personal Existence : Personal existence is essentially possibility . Personal existence is personal being-in-oneself-and-others-and-God-in-one s-own-ways-of-being-himself-essentially. Personal existence is an issue in and of and to and for itself. A person does not essentially exist and is not created and annihilated as the sum of the momentary actualities of experiences which come along and successively disappear. Being-in his own creation and annihilation, he exists in the creation and annihilation of who he himself is in his own ways of being himself essentially in his own Care. A person exists essentially as his own connectedness of life in his own Care. A person is certainly his own possibilities of creating and annihilating himself. As such, it is possible for a person to pull himself together from the annihilation of the dispersion and from the disconnectedness of being lost to himself in such a way that he may comport himself toward himself creatively in creating himself from his own being-in creation in bringing himself to himself so that more and more he becomes his own ways of being himself essentially in his own Care. Personal existence is essentially a transcending-subjective-objective-Ideal-Real-physical-metaphysical-(non)-contingent-being-in-one s-own-existence-personally-in-each-other. As such , persons are already always ecstastically being-in their own creation and annihilation personally in the creation and creating who they themselves are in their own ways of being themselves essentially.

Personal Ontology : Personal ontology is persons self-subsistently *always* Being and Being-in their very own ways of Being themselves *essentially*, whether or not or the extent to which this may be at times lost . Personal ontology is the discovery in philosophical prophecy in the current generation of the need and desirability of philosophy becoming and being *personal* and thereby *personalized* . To become and Be so, it is necessary for philosophy to be understood and made applicable by persons in their very own personal ways of Being themselves *essentially*, which can only be discovered envisioningly and thereby dwelt in awariness , since personal ontology is not objectively and publicly observable. Persons who become aware of the ontological mystery of Really Being themselves in themselves and others beyond their awareness of their common sense and fundamentalistic and liberal selves are not simply placed outside or before themselves but are Really and simultaneously outside of and before and in themselves in such ways that they are aware of various aspects of the ontological mystery of Really Being themselves. In other words they are dwelling in their own personal ecstatic-spatio-temporality and transcending-subjectivity-objectivity. All human existence and experience arises from personal ontology.

Personal Radiance : Radiance is *always* an ontological aspect of Being a person; yet proximally and for the most part this personal radiance is veiled from both personal and public awareness consequent to the nature and purposes of ordinary mortal existence. Personal radiance emanates from the cosmic genetic structure in the existence and essence of personal ontology. The creation of life, of Being Alive personally, is always genetic . Genes are in the heart of and are included in the center, the nucleus, of personal life. Prophetic biology is aware of a particularly important characteristic of personal genetics; they are personally luminous , illuminating the personal characteristics of one s personhood. Since genetically the luminosity of persons always radiates in and from them, even though it is for the most part veiled from both personal and public awareness consequent to the nature and purposes of ordinary mortal existence, it yet provides the prophetically ecclesiological resource through which personal intuitions may mature to the point of comprehending more and more the nature of prophetic ecclesiology. In this mature comprehension persons may come to see evermore clearly and participate in ways in which failures in personal relationships can become converted into successes.

Personal Time and Space : See Ecstatic-Spatio-Temporality

Personhood (in-worldhood) : A person is not and never is a mere urge to which other kinds of controlling or guiding behavior are added from time to time; rather, he is always care already. Persons are themselves in their own ways of being-in-and-with-and-for-one-another-personally-in-the-world, always being-already-in-and-along side-and-ahead-of and outside-of themselves and each-other. When a person directs himself toward another person, he does not somehow first get out of an inner sphere in which he has been proximally encapsulated, but his being is such that he is always outside alongside persons which he is also with -and- in -a-world-together. Nor is any inner sphere abandoned when a person is with and in another. Even this being-outside-with-and-in-another is still inside ; that is to say, it is itself inside as a being-in-the-world-with-others. The fact that persons can have a relationship with one another is grounded in this most primordial phenomenon of being-in-one-another-personally-in-the-world. Because persons are essentially being-in-